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CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

God and the Landscape

The vision of God carries with it some vision of His domain. The larger our thought of God, the greater our thought of His Kingdom. Whether our widening view of creation begins at one end or at the other, whether it comes from our study of God or our conception of human life, our thought of God and His world must grow together. That genial New England poet, Sam Walter Foss, one time let his thought of creation expand but attempted no corresponding enlargement of his thought of God, and he lost God out of his reckoning; but another man, as he saw God's world created, defined greater thoughts of God to go with it.

"A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
Round which the circling planets fly.
He lived in little works and thoughts,
Where his little ventures grow and plod,
And paced, and plowed his little plots
And prayed unto his little God.
But as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view—
But God was lost among his stars.

Another boy in lowly days,
As he, to lowly things was born,
But gathered lore in woodland ways,
And from the glory of the morn.
As wider skies broke on his view,
God greatened in his growing mind:
Each year he dreamed his God anew,
And left his older God behind.
He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And as the universe grew great,
He dreamed it for a greater God.

Whether our widening study be of religion or of life, this process must go on. The greater God involves the greater universe, and the greater universe compels the greater God. We cannot widen one and limit the other. The same eyes that see the king in greater glory must behold also a farther stretching land. We are mistaken if we suppose we are to look in opposite directions for God and man. The vision of the King carries with it also a vision of the landscape. It is a bifocal text. "Thine eyes shall see the King in His beauty: they shall behold a far-stretching land."

It is just here we meet the wrong interpretation of some people who think themselves very practical. They suppose that the landscape is the all-important,

that we do not need to bother ourselves much about God, but there are times when our very path on earth depends upon some vision of what is overhead.

Someone has written a charming little poem about the path through the deep pine woods, and how the driver finds his way through the dark, not by staring at the black road, which he cannot hope to see, but by looking upward where the stars appear through the treetops.

The woods were dark and the night was black,
And only an owl could see the track;
Yet the cheery driver made his way
Through the great pine woods as if 'twere day.

I asked him, "How to you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

I looked above, where the treetops tall
Rose from the road like an ebony wall,
And lo! a beautiful starry lane
Wound as the road wound and made it plain.

And since, when the path of my life is drear
And all is blackness and doubt and fear,
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

Never doubt for a moment that he who sees the King in His beauty sees also the landscape. It is not the man who insists that one world at a time is enough who has the best interpretation for even this present world. Thousands of men shut up in jail have seen the four walls of their prison, but John Bunyan, who, confined in jail, had a vision of the progress of Pilgrim to the city of the great king, had also the truer interpretation of present human life. Many a man has been banished from home and looked out upon the ocean which separated him from that which he loved in this world. But the man who most truly interprets even the best of this present life is he who sees, as John from the Isle of Patmos saw, the Holy City, the new Jerusalem sent down from God out of heaven.

The two visions go together, the vision of God and the vision of human life. Thine eyes shall see the King in His beauty, and behold the far-stretching land of life and hope now and forevermore.

This is the promise of this bifocal text. The King and the country, Christ and the world, God and the landscape of the centuries, we are to see with our illumined vision.

President Wilson's Mexican Policy

BY FREDERICK STARR.

In this article Professor Starr, of the University of Chicago, himself an advocate of peace and of non-intervention, takes sharp issue with President Wilson's policy toward Mexico. Considering the way the United States has treated Huerta and his government, he contends that Huerta has been admirably forbearing and discreet, and that there was no warrant for the beginning of hostilities and the seizure of Vera Cruz. The article is part of a chapter in Professor Starr's new book on "The United States and Mexico," published by the Bible House, Chicago. No man in the United States possesses so intimate an understanding of Mexican life on its human side as has been given by the fifteen years' study of the Mexican people to which this distinguished anthropologist has devoted himself.

THINGS have moved on in Mexico as might have been expected; are moving. President Wilson lifted the embargo on arms and war munitions February 3. The effect was immediate. Not only were the forces of the constitutionalists materially assisted; the moral support they gained was great. It was now recognized by them and by outsiders that the Government of the United States was fighting with them against the old Indian—and the de facto government of Mexico. We were actively allied with rebels.

boats in the Gulf before Tampico. United States men-of-war and warships of other nations were lingering in the vicinity and on April 9 occurred an incident which, in itself insignificant, has had results of serious consequence. The whaleboat of the Dolphin landed at a dock in Tampico. The paymaster and a crew of seven men went on shore. Having purchased some gasoline they were engaged in loading the cases into the boat, when they were arrested by an officer and squad of men of the Mexican military forces. They were marched through the streets of Tampico

our Government finally saluted the Brazilian flag. It will be noticed that this flag was on Brazilian soil,—where it belonged,—or on a Brazilian war vessel. Again, it seems that once in California a French Consul was arrested by American authorities. The French government objected, as was its right. The next time that a French government vessel appeared within the harbor the flag upon it was saluted. It will be noticed that here again the flag was raised upon the national soil,—a French vessel. What Admiral Mayo demanded was in no way similar to these precedents. It is a very different thing to raise an American flag in the centre of the city of Tampico on Mexican soil, and salute it, from either of the precedential cases. A serious question might arise in these circumstances, as to whether a right of sovereignty was sacrificed in meeting the demand which Mayo made. At all events the salute was not fired in accordance with his orders. It is said that Secretary Daniels states that Admiral Mayo modified his demand after making it, and said that he would be satisfied if the salute was to the flag raised on the Dolphin, or upon a Mexican gunboat. If he really made such modification it is plain that he realized the injustice of his original order.

While the salute was not fired the Mexican government took prompt action in the matter. An apology was made, and the officer responsible for the insult was punished.

PRESIDENT WILSON'S STAND.

As might have been expected a great excitement resulted in the United States. President Wilson stood behind Admiral Mayo. He demanded that a salute of twenty-one guns should be fired to the American flag. While the matter was under consideration and in debate it appeared that a return of the salute was necessary. This caused some surprise and much hard feeling in the United States. Again the order made upon the Mexican



The first company to move forward; the skirmish.

CAPTURE OF TORREON.

For a long time the constitutionalists had announced their purpose of advancing on Torreon to capture it. It is a place of importance as the junction point of two great railroads from the United States and as a point of further operations for the advance upon the capital city. General Villa himself led the rebel forces. They met with unexpected opposition. Although surpassed in numbers the federal forces made a vigorous defence. The struggle was continued through several days, the fighting on both sides being of exceptional bravery. Losses in dead and wounded were numerous; finally, on April 3 the federal forces evacuated the city and the rebels were in possession. It was a notable victory, but the escape of the bulk of the federal army robbed it of much of its effect.

ADVANCE TO TAMPICO.

After the battle and victory at Torreon the constitutionalist advance on Tampico began. The possession of a gulf port of consequence would be a great advantage to the rebel leaders. It may be remembered, too, that Tampico is in the region of oil wells, and oil wells undoubtedly have had significance in the aid and sympathy which the constitutionalists have been able to command on this side of the Rio Grande. The federal forces in Tampico are scarcely adequate to the protection of the town against the constitutionalists, although the presence of Mexican gunboats is an advantage to them.

Not only, however, were Mexican gun-

under arrest. It is claimed that some of the men arrested were on the boat at the time the arrest was made, and were forced to go with the others. Admiral Mayo, immediately on learning of this insult, issued a communication to General Zaragoza in which he demanded that members of the general staff should call upon him with formal disavowal and apology for the act, and a promise that severe punishment should be visited upon the officer responsible for the arrest. He also demanded that the United States flag should be hoisted in a prominent place on shore and be saluted with twenty-one guns. He set a limit of twenty-four hours, within which the salute should be fired.

QUESTION OF SALUTE.

Is it possible that Admiral Mayo did not realize the meaning which would be attributed by Mexicans generally to the raising of an American flag upon Mexican soil? The demand was in reality extraordinary, and the setting of a period unwise.

In the excitement which ensued upon the issue of this order and the failure of the Mexican soldiery to respond to it within the time limit, American newspapers sought eagerly for precedents for such salutes. It was seriously discussed in prominent newspapers the following day. We were assured that twice the United States itself has fired such salutes to the flags of offended nations. Thus, in the Civil War, American gunboats had fired upon a Confederate vessel in Brazilian waters. The Brazilian government complained, legitimately;



Gen. Francisco Villa; taken at Juarez after his victory over the Federals.

government was an ultimatum with a time limit. If the salute were not fired by a given hour, President Wilson would lay the whole matter before Congress with an address upon the Mexican situation. Here again our diplomacy did not shine. Huerta's foreign office at present is under charge of a wise and prudent man, José Lopez Portillo y Rojas. His discussion was dignified, and would make a strong appeal to any disinterested party. Senor Portillo claimed that the Mexican government had inflicted no insult on the American nation; that no flag was flying from the launch sent by the Dolphin to the landing; that the American marines had been set free even before an investigation, and that the officer responsible had been arrested, and would be tried; he proposed that both flags should be saluted alternately, the American flag first, and then the Mexican flag. This proposition was refused absolutely by the United States, and an unconditional salute was demanded. This Mexico refused, saying that she had yielded all that her dignity would permit, and appealed to the fair-mindedness and spirit of justice of the American people.

THE MESSAGE TO CONGRESS.

As a matter of fact, the Tampico incident was not deserving of such serious consideration and bluster. In reality it was recognized by President Wilson himself as inadequate. In his report to Congress, delivered in fulfillment of his threat to Huerta, our President querulously complains that the Huerta government had selected the United States from all other nations as the object upon which to vent its spleen and insults. He says: "It cannot but strike anyone who has watched the course of events in Mexico as significant that untoward incidents such as these have not occurred in any case where representatives of other governments were concerned, but only in dealings with representatives of the United States, and that there has been no occasion for other governments to call attention to such matters, or to ask for apologies."

This is petty. No other nation has attempted to dictate the internal affairs of Mexico; no other nation has cut off the supplies necessary for conducting the Mexican government; no other nation has attempted to assist the revolution in the north, and to supply arms to rebels in the field; no other nation has fought a war through months against the de facto government of Mexico. The wonder is not that, from time to time, trifling offenses have occurred with reference to us. It was to be expected that many and flagrant outrages should have been practised. As a matter of fact, Huerta has shown remarkable control. His conduct in his dealings with the United States and Mr. Wilson since August of 1913 have been characterized by a courtesy and a forbearance remarkable and praiseworthy.

THE UNDERLYING MOTIVES.

No, the fact is that the flag incident of Tampico was not the real cause of our severe demand and of our attitude. Nor were the petty discriminations and disadvantages to which Americans had been subjected. Two things and two things only precipitated the crisis. The first was that Huerta had succeeded in raising 60,000,000 pesos in Mexico for the conduct of his government and for the re-establishment of peace in the republic; and, secondly, because President Wilson, and his representative, John Lind, were smarting, and had been smarting for eight months, under the sense of defeat.

For eight months Mr. Wilson, and John Lind, backed by the resources of the United States, had been fighting an unsuccessful battle against one old Indian,—"a little drunkard,"—with no result.

By his message President Wilson stated that he wished to be assured that Congress stood behind him in the steps which he had taken and in those which he proposed to take. This approval was given,—with some reservations, and criticisms,—but in full measure, and our President, announcing that we ought not to interfere in the internal affairs of another nation, that we ought not to inter-

us. They know that they are poor and weak, reduced and distracted by internal dissension, but the Mexican character prefers to lose life itself and nationality rather than not to make a final stand for dignity and self-respect. At a time when American newspapers were inflaming our minds to war by false stories Huerta was guaranteeing the security of Americans in the capital city; he was sending O'Shaughnessy and Shanklin by special train under the protection of his body guard to Vera Cruz. The old man may be Indian, may be a drunkard,—I do not know,—but there are few things in his



American Red Cross Corps at Vera Cruz.

vene, that we had no quarrel against the Mexican people, proceeded to extremities. The army was set in motion to the border; war ships were started; and talk of establishing a peaceful blockade indulged; the whole country was swept by a blaze of war enthusiasm. Our people and the nations of the world believed that war was imminent,—indeed, that war existed. Vera Cruz was seized; the customs house was taken over; martial law and then a civil government of American organization were declared; men were killed on both sides; and yet we were assured that war did not exist.

Whether war existed or not, preparations for war were pushed with vigor. Newspapers blazed with outrageous telegraph reports and editorials. Our hysterical people were inflamed by unwarranted and hideous misrepresentation. It was announced that O'Shaughnessy had disappeared and that his fate was uncertain; that Consul-General Shanklin had been murdered; that outbreaks involving loss of American lives had taken place, even in the capital city itself. Stories of horrors emanating from and surrounding Conzatti Hanna and Carrothers were sent out. Everything that could be done to arouse hatred and a desire for blood was done.

HUERTA'S ATTITUDE.

It is true that Huerta suspended the relations between the two nations. He did not, however, declare war. Let no one make mistake. Neither Huerta nor his people believe for an instant that Mexico can wage successful war against

year of office which indicate that he is either weak or a fool.

And in the crisis, when it looked as if two nations were to go to war; when it seemed as if the Colossus of the North was again about to play the bully, there came a plea of mediation. It was—it is—the only hope. Three South American republics, Argentina, Brazil, Chile, approached our government with the offer of mediating between the United States and Mexico, in the hope of reaching an adjustment whereby with honor to both parties, war with all its horrors might be avoided. It is impossible to forecast results. There is danger that President Wilson will demand that all the yielding come from Mexico. If he does, the offered mediation will fail. If he insists on continuing the personal quarrel between himself and Huerta, if he still demands that "Huerta go," the proffered service may be in vain. Huerta ought not to go and, as the President of our republic himself says, we ought not to interfere or dictate in the affairs of Mexico. All just men must hope that something will be accomplished by this peaceful effort. Should the mediation succeed, it might be the beginning of a united effort of all the American republics on a basis of equality, to build up a policy which shall supplant the famous policy of James Monroe, which has long outlived its usefulness. If Argentina, Brazil and Chile can bring about a peace and friendship honorable to Mexico and the United States, it will be the beginning of an American policy, which might command the admiration and respect of all the world.

Mysticism the Essence of Religion

BY EARLE MARION TODD.

The climax of the Congress of Disciples was reached at the very last session when Rev. Earle M. Todd, Disciple pastor in the college town of Canton, Mo., read his paper on "Mysticism," and Dr. E. S. Ames, professor of the Psychology of Religion in the University of Chicago, reviewed it. We have been compelled by the limitations of space to omit a considerable portion of Mr. Todd's paper. A large section dealt with Maeterlinck's mysticism. Of this and of another section dealing with the philosophic basis of mysticism we have been able to retain but a small share. For the rest, however, the paper is virtually intact. Doctor Ames' review is given in full. In our next issue will appear an editorial opinion as to the merits of Mr. Todd's thesis and Doctor Ames' critique. Meantime we would like to publish our readers' opinions also—if they are expressed in about 300 words.

IN the heart of the city of London, on the busiest of her thronged thoroughfares, where the roar of the traffic never ceases, and the patter of hurrying human feet rises and falls in cadences as musical as the murmur of a shell, and laden with a pathos as deep as eternity, stands a stately church. Here, on Thursdays, at noon, snatching hastily their lunch at the neighboring teashops lest they be late and miss somewhat of the coveted treasure, come multitudes of men from the offices, shops and warehouses of the neighborhood, old and young, from every class in society, crowding the church and galleries and overflowing into the aisles, to listen to a man who helps them to be sure of God.

I used, in the old days, to drop in to hear this wonderful preacher. He was a slight man, with a frail body and a frail voice, with a dense mass of white hair—not white with years,—with kindly eyes set in dark circles that seemed to look out of eternity, and with a bearing as simple and free from self-consciousness as that of a child. A hush of expectancy settles over the congregation as the preacher ascends the pulpit, and when he rises to announce his text every form is motionless and every face turned eagerly towards him.

Thou openest Thine hand and satisfiest the desire of every living thing.

From the first word, he is en rapport with his audience. The tone is conversational and proceeds without the slightest effort at oratory, though with much animation.

"Fullness of life and joy," he is saying, "is the indefeasible right of every human soul, and as such must be realized and entered upon soon or late. . . . The highest and best in us is a protest against acquiescence in the belief that life cannot be other than disappointment and tragedy. We somehow feel, and cannot help feeling, that the soul's native air, so to speak, is not pain but joy, not poverty but abundance, not disease but health, not ignorance and sin but wisdom, purity and love. We belong to the eternal, and the eternal belongs to us, and this eternal is the fullness, the all-abundance, of which we are now in search. However we may explain our present experience of unideal conditions and the terrible and tragical elements in our lot, our deepest affinities are with blessedness and perfection of being. We are constituted for it, have come forth from it—for it is God Himself—and though we have to wander far and wait long before we find it, it is our home, and we shall not be allowed to be exiled permanently from it. . . . I think one might boldly say without falsehood or exaggeration you will get everything you have ever wanted or ever shall want; you will get it all; for the measure of your wants is the measure of your soul, and here or hereafter the soul must come to its own."

"I stay my haste, I make delays;

For what avails this eager pace?

I stand amid the eternal ways,

And what is mine shall see my face."

The service over, the crowd disperses—as silently and reverently as it assembled;



Rev. Earle M. Todd.

hardly a word is spoken. They have what they came for—that "firmer hold upon religious realities" that stimulates the soul to high endeavor or fortifies it for the endurance of the monotonous and the commonplace. Thus the City Temple becomes a spiritual oasis in the midst of the wide waste of London's dense materialism, and its waters, troubled betimes by angel hands, flow forth in streams of health and healing. This wonderful ministry of helpfulness shows up all the more brightly against the dark background of fierce fanaticism and implacable hate of the evangelical reactionaries of Britain, who rest not day or night in their effort to discredit the minister and bring to an end his work. One Sunday morning a fanatical religionist brought a step-ladder, "very early in the morning, while it was yet dark," and posted up across the front of the church in large white letters the word, ICHABOD. But he put them on the wrong church, for the 'glory' is still there.

WHAT IS HIS SECRET?

What is the secret of this beautiful, gentle, quiet, but patient ministry which descends on the city like the gentle and refreshing rain? An American preacher, who recently visited London and attended a service at the City Temple, put it in one phrase: R. J. Campbell, said he, is "very sure of God." He has, to be sure, extraordinary intellectual and temperamental gifts, but no one who knows the man or his work would dream of attributing to these his power as a preacher. R. J. Campbell speaks with the same kind of authority as that with which Jesus spoke—the authority of one who is in immediate contact with reality, to whom God is no mere hypothe-

sis, no mere logical conclusion from questionable premises, no mere tradition from the fathers, but a living, present, companionable reality.

ALL RELIGION IS MYSTICAL.

To be sure of God, that is the preacher's supreme qualification; to make others sure of God, that his supreme function. There is only one way to be sure of God, and that is the mystic's way: "Blessed are the pure in heart, for they shall see God." All religion is mystical. When it ceases to be mystical it ceases to be religion, and becomes ethics, philosophy, science, anything you like. It is the mystical element that places religion in a category all by itself. All religion begins with the vision of God by the pure in heart. The result of that vision we call faith. All true faith is mystical,—it is independent of reasons; it can only give reasons for its being, it cannot be brought into being by reasons. The faith comes first, not the reasons. Faith is a phenomenon for which the intellect has to account. The faculty which gives rise to it is also a faculty which the intellect has to guide, otherwise faith becomes superstition. Other than these, the intellect has no function in regard to faith.

Religion is primarily and essentially not a matter of institutions and ceremonials and beliefs,—it is not even a matter of deeds, however benevolent and disinterested, such as "visiting the fatherless and the widows in their affliction,"—but a matter of communion with the Highest. The deeds follow, as do also the forms of worship and the institutions through which it expresses itself and the rules of conduct which we call beliefs. But religion itself, in its essential nature, is a fellowship between kindred souls. Friendship, at its highest, is almost a religion. It is a sacrament.

RELIGION AND FRIENDSHIP.

Religion is simply friendship raised to the nth power. When we are told of Abraham that he was the "friend of God," we have set before us the highest ideal of the religious life. Everything that is in friendship and comes out of it is in religion and comes out of it, and all the elements of religion are in friendship. There is no better definition of religion in its higher manifestations than that which defines it in terms of the relation between a man and his friend. Abraham and God, St. Francis and God, John Wesley and God—these expressions carry essentially the same connotation as David and Jonathan, Ruth and Naomi. Whatever of the mystical there is in friendship there is in religion, and whatever of the mystical there is in religion there is, in some measure at least, in friendship.

The thesis of this paper is, that there is a mysticism that is at once real and consonant with reason; that meets all the

requirements of true mysticism and is at the same time possible to men of the modern mind; and that this mysticism is evermore the secret of pulpit power,—that preaching never rises to its highest levels until it becomes mystical, and that supreme power in the pulpit is denied to all but the mystic.

It would be necessary, first, to differentiate between mysticism and some other things that bear very different and less attractive names. There seems some danger lest it should be confused with mystery, or even, perhaps, with agnosticism.

THE MYSTICISM OF MAETERLINCK.

Much is being said in our day about the mysticism of Maurice Maeterlinck. There are some who seem to see in the Belgian playwright a prophet of a "new mysticism" which they think destined to take the place of the old. I am unable to see any light in this direction. I have searched the writings of Maeterlinck in vain for any trace of genuine mysticism. I grant that there are "mystical passages" in Maeterlinck—he is always feeling after a mystical interpretation of phenomena. But he never finds such interpretation. How, then, can he be a mystic? For a mystic is one who FINDS. The nearest approach to mysticism that I can find is this passage from his "Life of the Bee." Speaking of the means by which certain plants propagate themselves, he says:

It would be difficult not to admit that acts which bear all the appearance of acts of intelligence and prudence produce and support these fortunate chances. Whence do they issue,—from the being itself, or from the force whence that being draws life? I will not say 'it matters but little,' for, on the contrary, to know the answer were of supreme importance to us. But in the meantime a multitude of semblances invite us to believe that something equal to our loftiest thoughts issues at times from a common source, that we are compelled to admire without knowing where it resides.

This might easily be mistaken for mysticism. And if this were Maeterlinck's prevailing mood, he might almost qualify as a mystic. And yet, there is a great gulf between this and true mysticism. Maeterlinck, even here, is tied down, as mysticism is not, to the creeping processes of the intellect. It is "a multitude of semblances" that invite us to believe in this—"something equal to our loftiest thoughts" that "issues at times from a common source." But true mysticism, paying but little attention to the "semblances" which as often hinder as help, rises on the wings of the intuition and makes the strong affirmation of faith.

NIGHT SHOT THROUGH WITH LIGHT.

There are four words that seem to require more accurate definition and differentiation: Ignorance, Agnosticism, Mysticism and Mystery. Ignorance is night—night unrelieved, unoppressive, acquiesced in; the night that does not know that it is night, and hence has no longing for the day; the night of the unawakened soul. Agnosticism, too, is night, the night of the intellect, night impenetrable and sublime. But it is a night of which the soul is conscious, and which it has valiantly striven to penetrate, and which is acquiesced in only because it seems impenetrable. Mysticism, on the other hand, is this night of the intellect shot through with the light of a higher intelligence. Mysticism

is not the synonym of mystery—it is mystery solved. Mysticism is vision, it is night interpenetrated with light, it is light shining in the darkness. In the absence of the sun the mystic walks by the light of the stars. No doubt there is a place for religious agnosticism, but it must not be confounded with mysticism. Religious agnosticism is the darkness in which the light shines, mysticism is the light that shines in the darkness.

THE MYSTICISM OF THOREAU.

Some years ago, during a brief stay in Boston, I took the trolley car westward through Lexington to the beautiful little town of Concord. It is the most attractive literary pilgrimage in America, for here, at one time, lived Emerson and Thoreau, the Alcotts and Hawthorne. On the afternoon of that day, taking the road that runs southeast under the hill, and turning to the right a hundred yards short of the Emerson home, I crossed the sluggish little river that meanders through the valley, and followed the road that leads up among the hills to the south. After pursuing this road for some twenty minutes, I turned off to the right along a well-worn footpath—for there are many who make this pilgrimage—which presently brought me to the edge of a quiet pond, surrounded by lofty pine and forest trees which it reflected on its unruffled surface. It was Walden Pond. The woodman had been busy in the neighborhood, but still the solitude of the place was scarcely less than when, in 1845, Henry D. Thoreau came here, fleeing from society, and erected the rude hut which served as his dwelling for more than two years. Sitting down there beside the pile of stones which pilgrims have heaped up to mark the site of Thoreau's hut, and taking from my pocket a copy of "Walden," I read the following from his chapter on "Solitude":

I have never felt lonesome, or in the least oppressed by a sense of solitude, but once, and that was for a few weeks after I came to the woods, when for an hour I doubted if the near neighborhood of man was not essential to a serene and healthy life. To be alone was something unpleasant. But I was at the same time conscious of a slight insanity in my mood, and seemed to foresee my recovery. In the midst of a gentle rain, while these thoughts prevailed, I was suddenly sensible of such sweet and beneficent society in nature, in the very pattering of the drops, and in every sight and sound around my house, an intimate and unaccountable friendliness all at once, like an atmosphere surrounding me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since. Every little pine-needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call dreary, and also that the nearest of blood to me and the humanest was not a person nor a villager, that I thought no place could ever be strange to me again.

This, as far as it goes, is real mysticism. It is not merely the perception of outward beauty, which would be art; not of a mystery, which would be science; nor of a problem, which would be philosophy; but the perception, back of the beauty and back of the mystery and back of the problem, and back of the material, of a companionable personality. I grant that it does not carry us all the way, but it has cleared the gulf—it is real religious mysticism.

Analyze the experience: He became conscious of something in nature of kin to himself; it was a friendly presence; it was something with which he could hold communion, a companionable presence that kept him from the sense of loneliness; he did not reason himself into this frame of mind, he became "sensible" of a companionship. And, finally, he was certain of it; it was not a far away conjecture that might turn out to be a delusion. This, I repeat, as far as it goes, is true mysticism. Between this experience of Thoreau and the "multitude of semblances" of the sophisticated Maeterlinck there is all the difference between religion and metaphysics.

WAS NOT CHRIST A MYSTIC?

Does it, in an infinitely small way, reflect the experience of that other Mystic, centuries before, which Sidney Lanier has described in wonderful verse:

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little grey leaves were kind to Him;
The thorn-tree had a mind to Him.
When into the woods He came.

Out of the woods my Master went.
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last,
When out of the woods He came.

This, now, is the more general aspect of mysticism—the mysticism which looks outward, which sees in the material world but the garment in which God clothes Himself. "The mystic," says G. H. Morrison, of Glasgow, "has no quarrel with the man of science, but he holds that reality has many aspects of which the scientific aspect is but one; and he claims for all the other aspects, which appeal to feeling rather than intelligence, a place in the interpretation of the whole. The everlasting hills are not so real to him as the mysterious peace of God which they convey."

THE SOUL ITSELF: HOSEA.

But true Christian mysticism does not stop with the outward look; it looks within and finds God in the depths of the soul. The mysticism which looks outward only will be arrested in its development, it will never fully arrive at the goal. It is likely to end in mere wonderment of life, and sad-eyed astonishment at its disharmonies, its cold-blooded cruelties, its base treacheries. One never attains to the rank of a mystic until he looks within.

As the exponent of this more intimate mysticism, passing by the greatest name, I cite you to the prophet Hosea. "One of the first," says James Strahan, in the Expository Times, "he was also one of the noblest of the not very large family of mystics, who dare to make their own thoughts, feelings and actions the norm of divinity." Hosea was one of the greatest religious geniuses which the world has ever produced. It was he who first among men sounded that deepest note in the Christian revelation, God is Love. Hosea recognized this, says Cornill, because he bore love in his own heart, because it was alive in him. Hosea believed that God was love because he was loving. He argued that because his love, once bestowed, put him under eternal obligation, so that he

had no option but to forgive and reinstate his erring wife, God, who must be subject to the same holy law, must be equally kind and forgiving. The passion which surged so strong in his own breast could be none other than the divine life in his soul. It did not seem to have an origin within himself. It was of a different quality from the other passions by which his life was controlled. It seemed to be an interruption into his life from another sphere, and in its luminous purity and its fierce intensity he knew it could be none other than God. He judged God by what he found of Him in his own heart, and pronounced Him kind and patient and forgiving. This was the experience to which Jesus referred when He said, "Blessed are the pure in heart, for they shall see God." Purity of heart is a positive, not a negative, quality, it is not the mere absence of guile, but a passion for holiness. The soul, in the experience of this passion, recognizes the near approach of the Divine.

FAITH FIRST; REASONS AFTERWARD.

Translated into terms of the intellect, the mystic's position might be stated somewhat as follows: The universe means well because I mean well; the universe is as good as I; it is not only as good as I am, it is as good as I can imagine, and not only as good as I can imagine, but, since my ideals are capable of indefinite, perhaps infinite, growth and development, the universe is infinitely good. That is, God is infinitely good. I am quite prepared to be told that that kind of reasoning does not get us anywhere. I freely grant it; it isn't intended to get us anywhere. It is simply a clumsy attempt to account for the fact that we are already there. The mystic does not reason this out: the faith comes first, the reasons follow.

Huxley's method of reading the universe was similar in method, but stressed a different set of facts. For him, the category of "nature" did not include the thoughts, feelings and impulses of his own inner world. These were of nature, but they were a by-product, so to speak; or they were incidental to the general scheme of things, a mere temporary expedient arising out of the infinite resourcefulness of nature, by which she sought to secure her ends, but which throw no light upon her inner meaning. Red in tooth and claw, nature seemed to him wholly indifferent to moral considerations—not moral nor immoral, but non-moral. The world was a vast shambles; the supreme and only law was the struggle for existence with the survival of the fittest—those fittest to survive in such a struggle—and the inevitable crowding to the wall of the weak. It was a brutal thing, and had no more regard for moral and spiritual values than the frosts of autumn for the flowers. Morality is a fictitious law that man is attempting to impose upon nature in order to guard himself against her brutality. To acquiesce in this cosmic law of struggle for existence and the crushing of the weak is to connive at his own destruction; to run away from it would be worse; his only hope was in combating it. He saw no alternative but to pit the microcosmos against the macrocosmos, hopeless as the outcome might seem. There was hope that, by battling against the universe, man might, for a time, wring from it, unwilling, some morsels of good. It is worth while to note that Maeterlinck, in a striking passage, seems to sympathize

somewhat with this view, but with some slight leaning to a more optimistic view.

UNIVERSE ON THE SIDE OF THE HEART.

To the mystic, on the other hand, man's only hope lies in battling with the universe. The universe, contrary to all seeming, is on the side of the heart. The law of love, service and sacrifice which asserts itself so imperiously in his own life and which increasingly asserts itself in human society is no mere incident in the cosmic process, no mere expedient, no mere decoy; it is of the very essence of the process itself, and the goal towards which it tends. His inner world is for him the revelation of the inner meaning of the universe. Putting these two readings of the universe side by side, we might say that, to Huxley, the universe means: Every man for himself and the devil take the hindmost! But that to the mystic it means: Every man for the hindmost and the devil take the man that is for himself! Or, putting it another way, we might ask, What are we to take as the moral exponent of the world—the spider sucking the life blood of a fly? the cat wild with joy over the paroxysms of a mouse? Or the mother suffering for her child? or Socrates drinking the hemlock? or Jesus on the rood? Huxley chose the former—for him the heart of the spider was the heart of the universe. To the mystic, his own heart, with all its benevolent impulses, is the heart of the universe. The heart of Jesus is the moral exponent of the universe!

NOT A LOGICAL PROOF.

This conclusion is not arrived at by logical processes; there are no premises from which such a conclusion can be deduced. It is MYSTICAL KNOWLEDGE. The mystic simply knows that it cannot be otherwise in a universe that has produced HIM. Your scientist and your philosopher may characterize this as naive egoism; but the mystic will continue to be a mystic.

Was not this Jesus' way? His doctrine of God was simply transcribed out of his own heart. He found God, not in the struggle for existence and the pitiless crushing of the weak, but in his own heart's pity for the weak and erring. He knew that his compassion for the lost struck a chord that vibrated throughout the universe, and his sensitive ear caught the music of her sympathetic response. MEN might fail to sympathize with him in this passion, but the UNIVERSE did not fail—there is joy in heaven, at least, over the finding of a lost soul! That, Bruce tells us, was Jesus' apology for loving the lost. That compassion which he found in his own soul was for him the very innermost meaning of things. We do not have to fight against the stars, but with them—the stars are on our side. And so he taught us the mystical way of solving the "riddle of the universe"—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

AN INNER VOICE.

Mysticism is thus seen to be a voice, silent, clear, unobtrusive, final, speaking in the depths of the soul, and saying, I AM THY GOD!

But the question will be asked, "Is there a philosophical basis for mysti-

cism?" Mysticism has existed in the past without giving reasons for itself. Light is one of the oldest of the phenomena of the universe, but it is only recently that it has been able to give any scientific account of itself. Yet no one ever thought of doubting or denying light. Mysticism is not only possible today to men of the modern mind, it is inevitable. The mystical aspect of life simply refuses to be ignored. Philosophy has at last abandoned its opposition. Science is beginning to recognize its own limitations and to concede the possibility of existences which give no reaction to the laboratory test: science and mysticism are found to represent opposite sides of truth; they are complementary and mutually corrective. Our knowledge is not all mediated by the intellect. This has always been known, but its deep significance is only beginning to be recognized. The recognition of the validity of mystical knowledge is simply a matter of a better psychology.

BERGSON'S CONTRIBUTION.

The most notable contribution to the subject in our day has been made by Henri Bergson, of Paris, who in differentiating between the various forms of consciousness and defining their respective functions and limitations, has prepared the way for a new science of mysticism, and the bringing to an end of the long warfare between the intellect and the heart. The intellect, he tells us,—and he is here uttering a commonplace of philosophy—is but one of, perhaps, many forms of consciousness, and it has its distinct function and its definite limitations. It has to do only with the world of matter; it is the instrument by which man is to conquer the physical forces of the world. It is quite at home in geometry, and in logic which is so closely allied to geometry. The instinct is another and essentially different form of consciousness, with, likewise, a distinct function and definite limitations. As the intellect can only "think matter," so the instinct can only "think life." The instinct has the higher function. The intuition has its basis in instinct.

INTUITION AND INSTINCT.

Bergson defines the intuition as instinct enlarged and purified, instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely. But this faculty in man is but little developed: Consciousness, in man, is pre-eminently intellect. And again, intuition in man is almost completely sacrificed to intellect. Again he remarks, intuition is there, however, but vague, and, above all, discontinuous. It is a lamp almost extinguished, which only glimmers now and then, for a few moments at most. In these circumstances the intellect has sought to discharge the function of the intuition, and here is where all our difficulty has arisen: The intellect, regarding itself as competent in every field, and failing to find in man a soul or in the universe a God, proceeds forthwith to deny the existence of those entities, and to declare that we must be agnostic! On these matters the intuition alone is competent to speak.

On our personality, on our liberty, on the place we occupy in the whole of nature, on our origin, and perhaps also on our destiny, it throws a light feeble and vacillating, but

(Continued on page 17.)

Mysticism Not the Essence of Religion

A Review and Critique of Mr. Todd's Article

BY EDWARD SCRIBNER AMES.

MR. TODD'S paper is well written and expresses an earnest, yearning search after the nature of mysticism and its bearing upon the message of the pulpit. One hesitates to criticize a paper of this spirit and practical import. Everyone will agree that the pulpit needs new vitality and a new grip upon man's conscience and conduct. It will be understood, therefore, that any criticisms here presented are accompanied by genuine appreciation of the author's attitude and a real sympathy with the endeavor to find the sources of greater vitality for the work of the preacher.

I cannot agree with the paper that mysticism is the essence of religion, nor that the power of great preachers, like R. J. Campbell, is due to it. I shall first point out some of the difficulties and inconsistencies in mysticism and then endeavor to show where the power of such preachers lies.

SOME INCONSISTENCIES NOTED.

The paper itself bears the marks of the indefiniteness characteristic of the term mysticism. This word is one of the vaguest and most shifting in our language. For example, the paper asserts that all religion is mystical, yet admits that some of the best men in the world are incapable of the mystical experience. The inference would be, that since all religion is mystical, and some men are incapable of mystical experience, these men are incapable of being religious. It is doubtful whether the author of the paper meant to commit himself to such a conclusion. Again, having said in one connection that all religion is mystical, he says in another that the amount of mystical preaching is almost infinitesimal. This also is a strange predicament. It appears to mean that of all the preaching which the world endures, scarcely any of it is religious. One wonders what it really is, then. Such a judgment would seem to question the sanity of the vast majority of preachers, or else to make religion an exceedingly elusive thing. For myself, I am unable to accept either alternative.

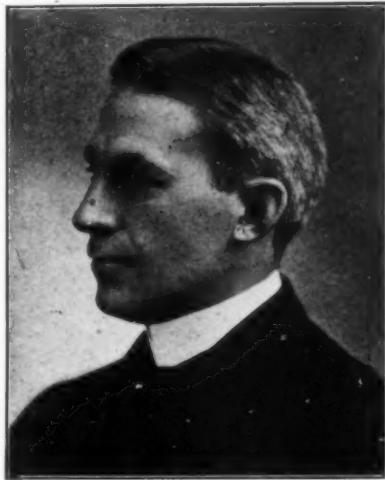
Another favorite plea for mysticism is that it rests upon the inner, subjective experience of the soul. The mystic looks within. As the writer says: "One never attains to the rank of the mystic until he looks within," but in another connection he says: "Let a man throw himself heart and soul into some great task of human uplift and he does not need to be told by the poet that there is a power not ourselves that makes for righteousness. He finds himself gripped by that power, and borne along by it and made its instrument."

IS THE MYSTIC "ASSURED" OF GOD?

I should quite agree that this participation in some great task of human uplift is the proper means of gaining a deep and vital experience of religion, but this is not mysticism. The same inconsistency appears in the identification of friendship with the mystical experience. The very essence of friendship is its social attitude, its objectification of one's interests. The satisfaction of friendship lies precisely in the fact

that one is forgetting himself in the activity of other people, and in his devotion to their interests and needs. While it does bring one to a clearer consciousness of one's self, the focus of interest is not subjective, but objective, and external to the self.

Another set of statements concerns the mystic's assurance of God. It is the common claim of the mystic, which our paper reiterates, that he of all persons is sure of God. While others waver and doubt, speculate and aspire, the mystic



Dr. Edward Scribner Ames, Philosopher and Preacher.

alone lays hold upon the divine reality. A study of the literature of mysticism, however, reveals the fact that this is only partially true. As a matter of fact, this sense of complete union with God is attained only occasionally and then for a brief interval by the mystic. A far greater portion of his time and energy is expended in the struggle to attain this communion. There is usually a pathetic, even tragic, effort to find peace in the presence of God. The most devout of the mystics are constantly liable to doubts, bewilderments and disappointments. They wander in what they themselves call the dark night of the soul. They sink into the abysmal depths. They torture themselves in hair-shirts and on beds of spikes with fastings and vigils to remove the last element of carnality and self-interest. Or if actual ascetic practices are not employed, devotional exercises, meditation, and spiritual flagellations are cultivated.

LITTLE REAL HELP FROM BERGSON.

The writer of the paper makes much of this alleged certainty of God. He says there is only one way to be sure of God and that is the mystic's way. But later on, after the fashion of our time, he attempts to gain support for the mystical view of life from the philosopher, Bergson. He cites Bergson's distinction between intellect and instinct. Bergson holds that the intellect gives us scientific explanation in terms of external, spatial relations. But this he regards as only one expression of reality and a very

partial and limited expression. In contrast to this, instinct, in its highest form rising to intuition, yields a more immediate and direct experience of reality. Much has been made of this distinction of the great French philosopher, especially by those who feel that science is inimical, or at least foreign, to religion. Many have seized upon this distinction to reassert the claims of mysticism and to insist that there are more direct and efficacious means of finding God than those of our ordinary, intelligible experience. This our writer evidently also attempts to do.

It must, however, have been rather disappointing to him to find such poor comfort as that contained in the quotations which he makes. The most of which he is able to quote from Bergson is that intuition in man is but vague, and above all discontinuous. It is a lamp almost extinguished, which only glimmers now and then for a few moments at most. The exact words quoted from Bergson are:

On our personality, on our liberty, on the place we occupy in the whole of nature, on our origin, and perhaps also on our destiny, it throws a light feeble and vacillating, but which none the less pierces the darkness of the night in which the intellect leaves us.

Strangely enough, Mr. Todd considers this slight admission as almost a complete justification for the claim of mysticism. He says, after quoting this reference to the feeble and vacillating light: "Here, then, by one of the greatest of living thinkers, we have laid, broad and sure, the philosophical basis of mysticism." So far as Bergson's quoted words would indicate, there is here no basis of any kind, much less one "broad and sure."

The attitude of mysticism in its assertion of the direct knowledge of God apart from all ordinary experience is subject to a common and deadly fallacy. It is the fallacy of assuming that the universal may be known apart from the particulars. It is the attempt to get the whole without the parts. It is like trying to think of society aside from persons, or of a class apart from pupils. Hegel illustrated this fallacy of trying to grasp a universal apart from particulars by saying that it was as if a man at table declined all offers of oranges, grapes, figs, and the rest, insisting that what he wanted was fruit.

WHERE IS GOD TO BE FOUND?

In the writings of the mystics this fallacy appears in their attempts to find God apart from all concrete experience. It is their constant contention that he is not to be found in the world of our intelligible relations. We cannot employ our intellects nor any form of scientific knowledge. We must deny these and transcend them by the use of some other "faculty." Psychology, however, has never been able to locate such a faculty. The tendency among more cautious writers, such as the author of the paper under consideration, is to use the term "feeling" or "intuition." There is, however, no psychological justification for the use of instinct or intuition or feeling as if it were something psychologically distinct from knowledge. The only advantage for the mystic in the use of these

terms is their vagueness and his disposition to use them without careful psychological analysis or definition.

The fact is that no man has seen God at any time apart from the world of nature and of human society. It is probable that those who have asserted their direct experience of God apart from society and natural phenomena have really experienced communion with their own subconscious, ideal self. Each an experience is nothing to be discredited but neither is it anything to be treated as a unique mystery or a special revelation of God. Many modern works on the subconscious and on mysticism could be cited in support of this position.

It is my profound conviction that all the phenomena which go under the name of mysticism may be much more adequately explained from quite another point of view. This other point of view makes the whole process of religion much more easily understood and therefore much more susceptible of cultivation and development. It is utterly hopeless to expect to enhance the power of the ministry in our practical and scientific age by a resort to anything which smacks of occultism or of sheer mystery. I think it can be shown that those half-truths which appear to give support to mysticism are much more consistent with quite a different interpretation of life. I shall even venture to take from the paper under review various propositions which it employs and to show that they are better suited to a system very different from that in whose behalf they are there employed. Such a statement may be regarded as an attempt to present a constructive criticism of the paper by means of another and, to me, more adequate conception of religion. I hope it will become more apparent, also, how the alleged mystical experiences occur, and how any values which they possess may be made available for every earnest preacher and religious worker.

THE DEEPEST FACT IN RELIGIOUS EXPERIENCE

I. The author of the paper in a sentence which I have already quoted, says: "Let a man throw himself heart and soul into some great task of human uplift and he does not need to be told by the poet that there is a power not ourselves that makes for righteousness. He finds himself gripped by that power and borne along by it and made its instrument." Now this I regard as an expression of the deepest and most determining fact in religious experience. All religion in its vital expression is devotion to some great task. It is the attempt to build the kingdom of God, to create an ideal social order, to make of one family all the people of the earth. That was the dream of the ancient prophets, that was the mission of Jesus, that has been the ideal of all Christian reformers and missionaries. It is in this sense that the author is justified in saying that religion is a matter of will. It is an act, a deed, an achievement.

RELIGION A SOCIAL TASK.

II. In the nature of the case, this task of religion which challenges our wills is a social task. It involves the co-operation of many minds and hearts. In its actual development, persons are associated together in local groups or churches and in larger organizations in order to combine their strength, to provide mutual help for one another, and to prosecute, by every resource of their combined talents and power, the common cause. This actual companionship in service not only

further the general institutional enterprise, but it reacts upon and fashions the minds of the individuals participating. And when a cause like Christianity extends over many centuries, the sense of companionship includes men and women of the distant past as well as of the immediate present. The associations of our imaginations include Jesus and Peter and Paul and Augustine and Luther and a host of others known to us only through the imagination. When, therefore, we sit together in our places of worship, we are conscious of a great cloud of encompassing witnesses. There is a sense of presence immediate and pervasive. It is, indeed, quite indescribable, but we feel it to be persuasive, elevating and comforting. Highly socialized persons, as all deeply religious persons are, easily extend this social attitude even to nature.

THOREAU AT WALDEN POND.

This is the real secret of the experience at Walden Pond. It was a highly socialized mind which sought that solitude. The seemingly lonely dweller in the forest really had the companionship of the people and society out of which he had come. Lacking their actual presence, the trees and stones and various objects of nature took the place of actual human beings in his feeling. It was on this account that he could say: "Every little pine needle expanded and swelled with sympathy and befriended me." Mr. Todd is quite right in taking this to be a characteristic occurrence in what he calls mysticism. Truly, as he says: "It is the perception of a companionable personality." My contention is, however, that this companionable personality can be accounted for in terms of the organized social consciousness of Thoreau. It has, indeed, for Thoreau, all the value which the paper assigns to it. It was a friendly presence with which he could commune, which kept him from loneliness, and toward which he had a sense of certainty and assurance.

This sense of presence is naturally still more real in the City Temple, under the leadership of the fascinating personality of R. J. Campbell. I have sat there myself and felt the spell of it. I have also had the same experience during the observances of the communion service in a little village chapel in the hills of Texas. There is, of course, a richer environment in the great city congregation with its refinement of form and speech, but there is no greater sincerity and urgency and consciousness of God. In both situations it is really the great historic enterprise of the church in its effort to redeem humanity and the consciousness of the endeavor to be comrades with Christ in His spiritual kingdom which enable one to transcend the things of the moment and of mere outward conditions in the sense of an infinite task and of union with the Eternal.

PIETY DEVELOPED BY WORKS.

III. The sources of power for the minister are not so far to seek when one regards the whole matter in this way. What he really needs is an intimate acquaintance with the efforts which have been made to build this kingdom of God upon the earth. He needs the guidance and inspiration of the great souls who have wrought at it. This takes him into a study of the Scriptures, and of history and of the social sciences. He needs also to realize the particular problems which are involved in making this heavenly kingdom, this divine social order, actual among the flesh-and-blood human beings

of his church and neighborhood. These are matters in which the modern scientist may help him amazingly. They are not matters in which any degree of pious devotion can help him much without learning and practical wisdom.

But any minister who conscientiously endeavors to direct the energies of his congregation toward fulfillment of this ideal of the kingdom of God upon earth will find his own and his people's piety and faith and good works greatly developed. Often the great difficulty with churches is that they do not succeed in making themselves conscious of the relation between the great historic spiritual kingdom of God and their immediate activities. If they could perceive more clearly that the care of the fatherless and the widows is a definite means of fulfilling the kingdom of God, they would not doubt that such work is religious. They would be able to see that the teaching of little children in the public school as well as in the Sunday-school is a means of bringing the vast, incalculable values of life into the definite experience of these little ones. Many people are best able to realize this essential task of religion most clearly through foreign missionary activities. When a man goes into the heart of Africa or China, to establish a Christian church, it is obvious that he must embody his mighty ideal purpose in very concrete and often menial acts. Neither he nor the churches at home have any doubt that the cure of the sick, the establishment of schools, or even the introduction of scientific agriculture, are thoroughly religious and Christian. Moreover, it is in doing precisely these things that the missionary has a sense of the presence of God and of communion with the Infinite.

AN OVERSOUL IN A CHURCH DINNER!

It is also exceedingly desirable that religious workers at home in their familiar round of churchly and community enterprises should realize that they also serve God and help to bring in His kingdom. They, too, may have this sense of presence, and they may achieve it through what may seem to be very simple and matter-of-fact activities. It is not drawing entirely upon one's imagination or upon false sentiment, to say that when a church undertakes to build a new house of worship, it is apt to find itself awakened to a new interest, to a quicker sense of comradeship, and to a play of the imagination with reference to the new and greater things which the church will be able to accomplish with its better equipment. Something of this sense of an oversoul and of a mysterious horizon may even be found in connection with a church dinner. The persons present may not talk of it or think of it in specific relation to religious ideals, but there is a sense of this larger meaning derived from the atmosphere of the place itself and from the co-operation of the particular persons engaged in it. The slightest reflection or inquiry brings to the surface the general purpose of the society or institution under whose auspices the event occurs. Some individuals are more conscious of this larger reference than others, and they are more capable of expressing it. In those who are most sensitive and responsive, what is called the mystical experience is most common and easily attained.

THE PREACHER'S WAY TO POWER.

The power of the preacher depends upon his ability to direct the activities of the
(Concluded on page 17.)

An Interview With Count Okuma

A Visit to the Home of Japan's Oldest Statesman and Latest Premier.

BY HERBERT L. WILLETT.

REPORTS that have come during the week from Japan to the effect that a new ministry has been formed, with the veteran statesman, Count Okuma, at its head, recall an interesting visit made to the city residence of this most interesting Japanese leader during our stay in Tokyo last year. The Count is almost eighty years of age, about as old as was Mr. Gladstone when he became Prime Minister for the third and last time. He has for several years kept himself out of active politics, preferring to occupy the position of an official leader of the more progressive elements of the nation. He has

planned and furnished on the Japanese order. The servants who received us bade us make ourselves at home, and we had a little time to look about the handsome apartment with its substantial occidental furniture and its paintings, banners and other decorations on the wall, particularly the kakimonos or painted scrolls which are so common a feature of Japanese household decoration.

Presently Count Okuma came in, walking with some difficulty, which reminded us that his leg was shattered by a dynamite bomb flung by a misguided native during the excitement about treaty revision while the Count was for-

whose active political life lay so far in the past should exert himself so eagerly to keep informed regarding all the events of the times and their bearing on public affairs. We assured him that we felt that this was the only reason we had been invited to visit a man on whose interest we had no personal claim.

A REMARKABLE CAREER.

He replied that he regarded himself as a representative of the Meiji era, the reign of the late emperor, but that he felt that it was a public duty to watch with attention the current events, both in Japan and in the rest of the world, in order to be able to render at any time such assistance to his countrymen as he might be able to do.

We asked him if he thought it likely that he would resume active public life again. He responded with a whimsical smile that he was not especially in favor any longer, belonging to neither of the rival clans of Satsuma or Chosiu, and that perhaps it was of as much service to the state for him to remain an independent commentator upon, and critic of, public policies.

We could understand the force of this remark, though it was difficult to realize that the political life of the Count extended over so many years. He was already minister of finance in 1869, holding that office for the following twelve years. At the time he came into office the country was just emerging from the civil war which decided the triumph of the Mikado over the Shogun. In his official capacity he was compelled, with his colleagues, to meet the cost of the civil war, the expenses of a new system of government, the necessary outlay for schools and colleges, the budget for a new army and navy, and the debts incurred by the extravagance of the Shoguns and the misgovernment of the Daimios, or feudal lords of several of the provinces. It was chiefly due to Count Okuma's financial statesmanship that these problems were successfully solved.

LEADS PROGRESSIVE PARTY.

Again in 1889 he was minister of foreign affairs. It was at this time that he suffered the injury already mentioned. He was the inaugurator of party government in Japan, and it was as leader of the Progressive party that he again joined the ministry in 1896, and was Prime Minister for a few months in 1898. For the last sixteen years he has not held office, though he continued to lead the Progressives until 1907.

One of the most interesting features of Count Okuma's career is the cleanness and dignity of his personal life. In a time when most of the Japanese leaders have practiced concubinage and worse forms of immorality, Count Okuma's domestic life has been exemplary and above reproach. Beyond all other factors in his present recall to high office will be the moral influence of his character upon the life of young Japan. The missionaries have found it difficult to enforce the principles of the clean life among the youth of Japan in the face of evil examples in high official circles. If Count Okuma is permitted to hold his office for a considerable period, the significance

(Concluded on page 23.)



Count Okuma and Guests.

Back row—Prof. Benninghoff, Mrs. Mary Chapman, Prof. A. W. Place.
Center row—Mrs. A. W. Place, Mrs. Willett, Dr. Willett, Count Okuma, Mrs. A. E. Ferguson, Count Okuma's secretary, Miss Florence Parker.
In front—Mrs. S. W. Harrison, Miss Lillian Todd.

therefore maintained an active correspondence with men of affairs in Europe and America, and has written continually for his own journals, Shin Nihon (New Japan), and Tai Yo (The Sun Magazine). He is always glad to meet men of other nations and discuss with them modern questions.

THE PREMIER'S HOME.

When he learned that we were in Tokyo he was kind enough to send an invitation through Prof. A. W. Place, of the Foreign Christian Missionary Society, asking our party to visit him at his home in the suburbs of the city. It is situated close to the campus of Waseda University, an institution over which the Count has watched with a paternal care as devoted as that which Jefferson gave to the University of Virginia. We took 'rikshas accordingly one afternoon, and after a long ride through interesting parts of the city we reached the grounds and were received by one of the members of Count Okuma's household. The residence is a combination of palace and country villa, set in spacious and beautifully ornate grounds. Trees, hedges, flowering plants and a great variety of flowers in bloom gave it typical Japanese attractiveness.

We were ushered in through a wide hall to a large reception room and perceived that this part of the house was arranged in European style. We learned later that the living apartments are

eign minister in 1889. He wore the native Japanese costume, which as belonging to an older generation he prefers. Count Okuma is taller than the average of his countrymen. He has a large, clean shaven face and high forehead. His close-cropped hair is very white. His features are strong and determined, yet kindly. He welcomed us with cordiality as we rose to meet him on his entrance, and shook hands with every one of the party. Beside the members of our own Mission Study Travel Class, numbering seven at that time, we had with us Mr. and Mrs. Place and Professor Benninghoff, of the Baptist educational mission in Tokyo. After each member of the party was introduced, the Count asked us to be seated and refreshments consisting of tea and cakes were served.

IN TOUCH WITH THE TIMES.

The conversation that followed was interpreted by Count Okuma's secretary, a Japanese gentleman of exceptionally scholarly bearing and abilities. The Count is a good talker, and knowing that some of his visitors were acquainted with the Japanese language, he felt more free to talk at length upon a number of matters on which his opinion was asked. But the secretary, with unfailing accuracy and apparently deep personal interest, followed his words and turned them into almost classic English.

We asked him how it was that one



THE CHRISTIAN CENTURY

EDITORIAL

TO THE MINORITY.

A FEW of our readers will open their Christian Century this week and say to themselves: 'Those two long articles by Rev. Mr. Todd and Professor Ames may be good, but they're too long for me to hope to master them.'

Do not let yourself believe that! The editor is aware that an unusually large proportion of space has been given to the treatment of one subject, but this one subject is a little bit the most vital that has found treatment on our pages in many a day.

And what is more, there are no two men in America more capable of representing the two points of view involved in the discussion than Mr. Todd and Doctor Ames. The latter has become perhaps the most authoritative interpreter of religion in terms of modern scientific method among American scholars. The former brings to his subject just the appropriate temperament and quality of soul, and a mind richly laden with poetry, philosophy, and the love of mysticism. From the standpoint of its composition and subject-matter, quite aside from the validity of its argument, The Christian Century considers Mr. Todd's paper the most significant single contribution ever presented to a congress of Disciples.

And Doctor Ames' criticism is so frontal, so direct and so manifestly conscious of having talked on this subject before, that merely as a piece of sword-play between giants it is fascinating.

But it is not sword-play. It is the clash of two conceptions of religion and of God. The majority of our readers will sense the importance of the articles and take license to read and reread them. This word is written for the minority who may be tempted not to do so.

THERE WAS NO WOMAN IN IT.

WE have recently observed Mothers' Day. We wish to present a thought that may be new to you. This is a bi-sexual world, and not a little of the trouble of the world is due to that fact. There are those who assume that this fact accounts for pretty nearly everything; and there are those who blame one or the other sex for considerably more than half of the mischief which this division has brought into life. For the most part, we have no slightest sympathy with this tendency, for we hold that while either sex can degrade the other, it can do so only by its own degradation, and that whatever is done by way of elevating the morals of the world must apply justly and reasonably to both sexes.

If there were no sex there would be no motherhood, and we should not be wearing white carnations on Mothers' Day. Since Mothers' Day is just past, we are disposed to say some things that may justly be said in praise of good women. Let us say one thing that is not only true in itself, but something which gives the lie to at least one time honored slander, and something highly to the honor of womanhood.

The greatest crime of the centuries was the murder of Jesus Christ, and no woman had any share in it. It was a crime that involved so many men and so many motives that it has been referred to as embracing in itself every other crime and sin, and many a sermon has shown how pride, avarice, religious bigotry, political dishonesty, cowardice, treachery and a multitude of other sins had their complete disclosure and example in this great crime. Yes, and from beginning to end there was not a woman in it.

Think how different it was with the murder of John the Baptist. There were adultery and divorce and feminine spite, and wounded vanity, and stealth, and cat-like revenge, and in the end a prophet's head on a charger presented by a king to a dancing girl and a harlot. But when the sin of the centuries gathered itself into one mighty and world-memorable act, there was no woman in it, nor any motive growing out of sex. It was wholly and exclusively an affair of men. Pilate,

the wicked ruler, and Caiaphas, the priest, and Judas, the traitor, and Peter, the coward, all were men, and so were the soldiers who crucified Him and the mob that derided Him. Mary, his mother, and Mary of Magdala, and the sisters of Lazarus and the women from Galilee, and the women of Jerusalem who followed him weeping, and even Pilate's wife, were all on his side.

Men murdered Jesus, the Son of God.

In the tragedy of the centuries every woman whose name appears comes out with signal honor.

This greatest of all human crimes is one that men alone must bear.

The story is of the very highest value to our analysis of the motives which underlie good and evil.

It shows us that the novelists and the actors and the moralists and the cheap wits have been only partly right.

There may be a great wrong with no question of sex involved. Jesus died on the cross, and no woman drove a nail into His cross or put a thorn into His crown.

For this, at least, let us hold womanhood in honor. The sin of the world is pretty evenly divided between the sexes. But this thing happened, and there was no woman in it.

The sin, the shame, the stubbornness, the cruelty, the blunder of the crucifixion, belong wholly to men.

May God have mercy on them.

Something wonderfully good in woman kept her wholly out of that awful tragedy.

THE DEATH OF SYLVESTER HORNE.

THE news of the instantaneous death of Rev. Sylvester Horne, who dropped dead at his wife's feet in Toronto last Sunday week, will sadden both Britain and America. He was one of the ablest and noblest of the world's preachers, loved and honored in America almost as much as in England. He was one of the most noted of the speakers at the Anglo-American Conference on Christian unity, and has occasionally visited America. His recent addresses in Yale have made a profound impression. For several years he has been a member of Parliament, there representing at its best the non-conformist conscience. Faithfully he did that work as a citizen, but his great work, and his heart, were in the ministry. A great man has fallen in Israel.

THE SLAUGHTER OF THOSE LESS INNOCENT.

WE easily rouse ourselves to action against the needless destruction of child life from preventable diseases. But there is one department of life where murder goes on increasingly, and with very little to check it. Men in middle life are dying of preventable causes. Diseases of the kidneys and arteries and of the heart aren't diminishing, and they owe the excess of their prevalence among men largely to smoking and over-eating. We do not always agree with Senator Tillman, but it was a word worth heeding which he spoke in the Senate chamber in requesting that the use of tobacco be lessened there. He said:

"I owe what degree of recovery I have made (and I am constantly being told that I look a great deal better, and I know it is so) to will power and self-control in eating: the will power to exercise my muscles and nerves sufficiently to give them tone and to keep the rust out of the joints. But the greatest help to my health arises from self-control, which enables me to keep from eating things I should not eat.

"No wonder, as I look around the chamber and see the changes that have come and miss the many old familiar faces of friends who are dead, that I feel as though I were serving with ghosts as well as with living men. There is no doubt in the world in my mind that this great mortality among us is due to the way in which we live in Washington. There is a continuous succession of banquets, dinners, and receptions



Automobiles and street cars are used by Senators instead of walking, and pure air and sunshine are things of which we get too little. A fitting epitaph for most of the Senators who have died in service would be, 'He lived not wisely but too well, and killed himself eating.' "

A good word, Mr. Tillman. Go at them again with your pitchfork.

DO WE WANT MORE TERRITORY?

WE SAY we do not, and are sincere. So were we sincere when we went into the war with Spain, and we lifted clean hands to heaven and declared that we did not want a foot of Spanish territory. All the time we were thinking about Cuba, and we kept our promises there. But the Philippines came, too, and we have them, and with them we have bought innumerable problems to vex us for a hundred years, and we are not yet done with Cuba. Kipling wrote prophetic words when he admonished us to "take up the white man's burden." We have it, and we grow less and less confident about when we can set any part of it down. We say with pride that our wars have not been wars of conquest, nor for the acquisition of territory; but how did we get Texas and California? If we get into Mexico with a conquering army we shall not easily get out. We shall be in the position of the hunter who needed help to let go of the bear. And the help will not be forthcoming. There will be no one to help us. We shall have a task of conquest on our hands that will cost us blood and heartache. Let us be careful about war talk, and pray for an honorable peace. Let us be sure that we are not egged on by loud-mouthed politicians or by covetous capitalists, and that no hunger for the horizon lies behind our patriotism.

DON'T FIGHT YOUR OWN SIDE.

IN the great Civil War it happened more than once that destructive volleys were fired not against the enemy, but against bodies of troops on the same side.

The losses of war are so increased by this pitiful and profitless slaughter from the rear. For it is often the men in the very front thus slain by detachments so far behind that they looked only for the enemy in front of them, and so slew the bravest of their friends. Thus Stonewall Jackson fell at the hands of those who had most to lose by his death. There are extant autograph letters of Earl Percy more than hinting that the disproportionate loss of officers on the British side at Bunker Hill was not wholly due to the bullets of the embattled farmers behind the rail fence and hastily constructed parapet. If we must needs fight, let us fight bad men, and bad measures; not good men, even though misguided. Surely there can be nothing that could cause more glee to Satan than to see Christians fighting each other. Let those who hate righteousness fight and contend, but not the servants of Christ.

THE PERVERSION OF CHARITY.

IF BECOMES increasingly necessary to distinguish between charities and so-called charities. An investigation now in progress in Chicago reveals the fact that not a few alleged charitable organizations are really institutions of graft. The concern undergoing investigation by a committee of the Illinois legislature is known as the Samaritan Army, and it is one of several societies with a quasi military organization and a door-to-door begging method.

"Generals," "colonels," "majors" and "captains"—chieftains of innumerable "armies"—attended the sessions of the joint committee.

The dignitaries did not go for conquest nor for the joy of going. They went in response to subpoenas.

The following examination is typical of the verbal warfare which characterized the sessions:

The Committeeman asked: "What is the total, general, of your organization's collections for charity?"

General Edward Collins replied: "Five hundred and ninety-seven dollars for nineteen weeks."

Committeeman: "How much of that went to charity and how much represented salaries, maintenance and other expense?"

General Collins: "Eight dollars and forty-five cents went to charity."

"General" Collins' "army" was one of many charitable organizations whose methods have been under the scrutiny of investigators for the committee. Among the others were the Gospel Army, the Redeemers' Army, the Lord's Army and the Volunteer Slum Army.

The purpose of the hearings, according to Representative Charles Curran, chairman, is to determine the extent of crimes committed in the name of charity.

Testimony revealed three failings which, according to members of the committee, the majority of organizations investigated held in common:

Laxity in keeping of records.

Administrative expense out of proportion to the actual charity administered.

Irresponsibility of officials.

Give, but investigate your charities.

ONE REASON THE DANCE IS POPULAR.

WE CLIP the following from a syndicated account of a children's ball. If it has value as a news item, we are glad to be abreast of the times; but that is not the chief reason for our printing it: "Next to the costumes the most poignant impression was the fact that games were not played. The mothers and the hostess were spared this trouble. The height or the depth to which the dancing mania has gone was well evidenced here. And oh, the endless mental fatigue it saves a mother; and to judge from the bored and sleepy expressions on the faces of the children who are being led around in the intricacies of games, they are not partial either to this traditional form of amusement. So, on with the dance, is the cry of the mother.

"Many of the youngsters danced admirably; others knew nothing of it, but the mere tumbling around with each other delighted them. There were a few who were such adepts, children of eight years old, that they danced alone on a square of carpet to amuse the guests."

Here, all unconsciously, is one reason given why the dance is now so popular. It saves shallow-minded hostesses and mothers who are fatigued because of having too little to do from any necessity of vexing their rather feeble minds with the invention of games for guests. These games for children have stimulated them to mental ingenuity and alertness of mind. The education of their heels will save the heads of their mothers, but will it permanently benefit the children? Or will they be as easily fatigued as these idle and pleasure-loving women who hail the dance with relief because it puts on them no mental strain?

THE POET'S PRAYER.

Almighty Father! let thy lowly child,
Strong in his love of truth, be wisely bold,—
A patriot bard, by sycophants reviled,
Let him live, usefully, and not die old!
Let poor men's children, pleased to read his lays,
Love, for his sake, the scenes where he hath been,
And when he ends his pilgrimage of days,
Let him be buried where the grass is green,
Where daisies, blooming earliest, linger late
To hear the bee his busy note prolong,
There let him slumber, and in peace await
The dawning morning, far from the sensual throng,
Who scorn the windflower's blush, the redbreast's lonely song.

—Ebenezer Elliott.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Dr. Mathews Plays Church's Methods.

"Frivolous," "hysterical," "cheap" and "vulgar" are the terms applied to the crowd-gathering methods of many Christian ministers, in an editorial entitled "Entertaining People Into the Kingdom of God" in the current number of the Biblical World. It was written by Dean Shailer Mathews of the University of Chicago. Doctor Mathews concedes that amusement is legitimate, and that a church must furnish rational amusements to offset the baser forms which are being exploited especially in the larger cities, for purely commercial purposes. "But is entertainment the real function of the church?" asks Dr. Mathews. "If such were the case the church already is outgrown. It cannot compete with commercialized amusements or with municipal playgrounds. It will be outgrown rightfully, for it will have ceased to do the thing which as a church it ought to do: bring men and God together for the salvation of men. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting ground for the army of the Lord. Better twelve men who are ready to die for their Master than four thousand who come to Him for free lunches. Seriousness and gentleness, candor and fraternity, solace and inspiration—these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap and vulgar, is to publish a lack of faith in the gospel of the kingdom—love, joy and peace in the Holy Spirit."

Reform Body Fights Mormonism.

In company with Dr. Robert F. Coyle of Denver and former Senator Frank J. Cannon, James S. Martin, superintendent of the National Reform Association, has been holding a successful series of mass meetings in fifty of the larger cities of the eastern half of the country. These meetings have been attended by more than fifty thousand people, many thousands of others having been reached through the attendant publicity in the daily press. The crusade is directed against the teaching and practice of polygamy of the Mormon church and the criminal and treasonable teachings of this Mohammedan Empire, and has for its immediate object the securing of the passage of the Gillett Anti-Polygamy amendment now pending in Congress, to bring back the Mormon hierarchy under federal control and compel it as hitherto to obey the laws of the country.

Irish Evangelist Asks Dry Chicago.

Mayor Harrison was urged to take a stand for a "dry Chicago" in a resolution adopted at the farewell meeting of "Catch-My-Pal" Patterson last week in the First Methodist Church, Chicago. Rev. Philip Yarrow, president of the Young People's Civic League, under whose auspices the meeting was held, announced that 3,000 men and women had pledged themselves to become workers for temperance at the meetings conducted in Chicago by Mr. Patterson. The resolution adopted was as follows: Whereas, if the present Mayor of Chicago will step out on the side of a saloonless

city and use his great influence to make Chicago dry his city would become the most remarkable one in the world; we therefore, in mass meeting assembled at the First Methodist Episcopal Church, do hereby unanimously request his honor, the mayor, to consider seriously the proposition of taking his stand for a dry Chicago, believing that in thus allying himself with this movement he will prove himself to be one of the greatest benefactors Chicago has seen.

Brooklyn Pushes City Missions.

The Undenominational City Mission Society of Brooklyn, N. Y., is undertaking a special work for the sailors, 390,000 of whom come ashore in Brooklyn every year. It will conduct a reform department, which will provide chaplains for



Dr. Charles R. Brown, Congregationalist leader, who recently addressed the Sunday Evening Club, Chicago.

all courts, jails, prisons, and reformatories; a rescue department through which a thoroughgoing work will be carried on for the "down and outs" and for the submerged tenth. A cosmopolitan department will provide church settlements for the foreigners. Another department will provide outdoor preaching in all parts of Brooklyn, establish homes for working girls, fresh-air homes for children, provide nurses for the indigent sick, conduct shop and other sorts of meetings for the unchurched. The society will also conduct a civic morals department and an educational department and publish a magazine.

The Way to Unity.

In a recent number of the Constructive Quarterly, Charles E. Jefferson, of New York, has something to say concerning the way by which Christian work may be brought about. We quote in part: "Men are saved from many a little-ness and traditional slavery by looking away from themselves. So long as they fix their attention on themselves, they accentuate the distempers from which they suffer. If two men are estranged, the surest road to reconciliation is not through a patient investigation of all the quarrels of the past, but along the high-

way of a common enterprise which lays hold on the future. The binding power of responsibility is one of the factors ordained of God in the development of human-kind. Getting under a common load is a sure way of keeping step with those who carry it. Why should we not expect just such results if the various branches of the universal church should some day agree to enter upon a world-wide campaign for the overthrow of one colossal world-evil, or for the coronation of some particular Christian principle in the policies of the nations of the world?"

From the Watchman-Examiner:

"Can your pastor live decently on the salary that he gets? There is a psychology in this matter. How can you expect your pastor to be a 'radiant' man when he lacks what is essential to a man of culture and refinement? He must have a comfortable home, plenty of books, clothes of good quality, and a dollar or two in his pocket if he is to be at his best. Force a man to look 'seedy' and he will soon feel 'seedy.' See to it that your pastor gets as much from the church of which you are a member as you spend on your chauffeur and the upkeep of your automobile, and you know envy is a sin."

Church Losing, Congregationalists Say

Stronger support from members of Congregational churches of Chicago was asked last month by speakers at the annual meeting of the Chicago Congregational Association. Several pastors gave illustrations of the way the Congregational church is losing ground in Chicago and asked for stronger support, financially and otherwise. "We are not keeping up with the growth of Chicago," Rev. J. R. Nichols, pastor of the Rogers Park Congregational church, said, "and our membership is decreasing instead of gaining. The City Missionary society had to aid thirty-two churches, while forty-one were self-supporting, during the last year. The society received 58 per cent of its money from outlying churches, and the other 42 per cent came from the rest of the churches. We cannot make further progress if we neglect our churches in the city. Why, we had to combine two into one recently to cover the expense of one." It was reported that other churches, Catholics, Presbyterians, Methodist, and others were gaining.

New York Church Refuses Money.

A short time ago one Henry A. Gesheidt, of New York, in his will left \$150,000 to Trinity Church Corporation for the establishment of a "bread line" which would give loaves of bread to the city's poor. The odd condition was named that every loaf of bread should bear Gesheidt's name in raised letters. Mr. Gesheidt stated before his death that he thought that the only immortality of which a man can be sure is to perpetuate his name in some material fashion. The rector and vestry of Trinity, after considering the will for several weeks, have declined to accept the bequest.

Indiana Town Practices Federation.

Winimac, Ind., a town of two thousand inhabitants, is working under a practical form of church federation, according to the Northwestern Christian Advocate.

Congregations representing the Christian, Presbyterian, and Methodist Episcopal churches have ratified an agreement of federation to be known as the "Interdenominational Federation of the Churches of Winimac," the object of the Federation being to encourage co-operation in all religious activities, to foster closer fellowship among all citizens, and to promote the highest ideals of citizenship. The governing body is a council consisting of the pastors of the churches and six representatives from each church. The following standing committees have been constituted: Executive, finance, comity, public morals, social service, censorship, amusements, music, and publicity. The federation has in mind to exercise an influence over the entire life of the town. All property acquired by the council is to be held and administered in the interest of the federated churches.

James Stalker Visits America.

Prof. James Stalker of Aberdeen University is now in America, and fulfilled many lecture appointments during April. One of his errands on this present trip has been to deliver a course of lectures at Union Seminary in Richmond, Va. He has also been heard at Auburn Seminary and at Princeton. From the latter point he came to New England to meet several engagements in and around Boston. While in Boston he spoke to a large gathering at the Congregational Club, his subject being The Psalms of King David and the Songs of Robert Burns. Doctor Stalker is accompanied by his wife.

Roman Catholics Use Printed Page.

The Roman Catholics believe in the power of the printed page in promoting ideas. This church has 317 periodicals printed in this country alone. They have thirteen dailies and 115 weeklies printed in foreign languages—Polish, French, Bohemian, Italian, Slavonic, Magyar, Dutch, Croatian, Spanish, German, Indian. There is as yet no daily printed in English which is definitely Roman Catholic.

Minister Preaches "Drama Sermon."

Rev. A. T. Kempton, a Baptist minister of Cambridge, Mass., began a series of drama sermons at his church last December. The first sermon attracted an audience of 200. The fourth brought out 1,000. Mr. Kempton has just delivered the last of the series—the ninth. In these sermons he converts the platform of the church into a partial representation of a stage set for the scene of the story. The topics are carefully selected, and Mr. Kempton presents a simple but dramatic original story such as might be taken from real life and having the elements that touch the lives and appeal to the hearts of all classes of people. He has at least three characters in each story, and he impersonates each character.

Roman Catholics Burn Bibles.

A remarkable bonfire occurred recently in northern Luzon in the Philippines. Twenty-five hundred Bibles were publicly burned in the plaza of Vigan, the largest and most important city of that section. These Bibles had been distributed by Mr. McLaughlin of the American Bible Society, in connection with a cinematograph exhibit of scriptural films. The Roman Catholic authorities in turn gave a cinematograph exhibit, exacting as an admission fee one of the thousands of Bibles that had been dis-

tributed. Some 2,000 gave this strange fee, and then the Bibles were publicly burned on the plaza by the Catholic authorities. The result, however, was that on the day after the bonfire 3,000 additional Bibles were disposed of by the representatives of the Bible Society. This unique advertising of the Bible will doubtless make for the furtherance of the gospel in the Philippines, as wide attention has been attracted to the event.

Presbyterians Win Immigrants.

The Immigration department of the Presbyterian Church has just given out the figures of Presbyterian organizations which use a language other than English. The Germans come first in number of churches, there being 139 congregations. The Italians report 81 organizations, Bohemians 40, Hungarians 36, Slavic 22, French 6, Japanese 5, Armenians 5, Chinese 4, Koreans 4, Welsh 3, Syrians 3, Persians 1.

New Y. M. C. A. Building for Manila.

L. Wilbur Messer, secretary of the Chicago Y. M. C. A., who is now touring the world inspecting association work, reports that business men in Manila have



Dr. G. Campbell Morgan of London, who has recently finished his tour through America.

subscribed \$50,000 for an association building there. The American army officers and soldiers in the Philippines are making large use of association opportunities. Mr. Messer states that the educated Buddhists, Hindus and Mohammedans of India and Ceylon intermingle freely in the social and religious activities of the Y. M. C. A. there.

Australia's Religious Census.

In the last census in Australia of various religious denominations, the Church of England led with 1,710,443 members; Roman Catholics following with 621,425; Presbyterians were 558,236; Methodists have 547,806, with a decline of infidelity and agnostics, at least as they are willing to express their preferences in the census tables. According to these figures, there were 593 of infidel tendency, or a decrease of 305, as compared with former figures. Of agnostics there were 3,084, a decrease of 2,113. This shows that in Australia this propaganda is not making remarkable headway.

World Endeavor Gathering at Chicago.

The publicity committee in charge of preliminary arrangements for the world's Christian Endeavor convention in Chicago, July 7 to 12, 1915, has issued literature and begun a publicity campaign, looking forward to the convention.

G. Campbell Morgan's Tour Closed.

In the recent seven-weeks' tour of G. Campbell Morgan, of London, in this country, covering a series of Bible Conferences, the following cities, among others, were visited: Washington, Columbus, Nashville, Atlanta and Milwaukee. Twenty preachers of distinction took part in these conferences, including such men as Rev. J. H. Jowett, of New York, and Rev. John McNeill, of Toronto. During the tour of seven weeks, thirty-five meetings were visited and 487 meetings were held. Dr. Morgan himself delivered ninety-two addresses.

Moody Schools Receive Gift.

In order to maintain unimpaired his father's original purpose of educating boys and girls with but meager financial resources, William R. Moody has for years borne the burden of collecting \$100,000 annually for current deficits rather than raise the fees of the students. It is reported that an anonymous gift of \$100,000 has recently been pledged to him as a beginning toward a million-dollar monument for the Northfield and Mount Hermon schools, in Massachusetts.

Winona Lake Suffers Loss.

Winona Lake, the big Presbyterian Assembly site in Indiana, has just been visited with misfortune in the form of a \$100,000 conflagration. Many of the cottages were destroyed.

"Presbyterian Fortnight" at Baltimore.

The Presbyterian Churches of Baltimore are holding what they call a "Presbyterian Fortnight." Under the inspiration of this special campaign of institutes and money-raising canvasses, it is hoped to arouse greater interest in local religious activities. An exhibit of the forty-two Presbyterian Churches and Missions of Baltimore is being made. A sum of \$60,000 is being asked for from the churches.

Peace Prizes for Ministers.

The Church Peace Union, recently endowed with \$2,000,000 by Andrew Carnegie, offers a prize of \$1,000 to the minister of any denomination who will write the best argument for international peace in the space of 15,000 words. The production must contain at least 10,000 and not more than 20,000 words. Three prizes of \$500, \$300, and \$200, respectively, are offered to theological students for the best contributions on the same general subject, the dissertations not exceeding 5,000 words.

No "Dead Line" for Conwell.

Russell H. Conwell, for thirty years pastor of the Baptist Temple in Philadelphia, has just received a call from the Calvary Baptist Church, New York, at a salary of \$15,000. Dr. Conwell is seventy-two years of age.

Salvationists House Working Women.

A new annex to the Salvation Army's Boarding Home for Young Women has just been opened in Chicago, the principal speakers, at the opening exercises, being Commissioner and Mrs. Estill, the Army directors of Social Work in the West, and Miss Jane Addams of Hull House. The new annex, says the War Cry, is a four-story brick building containing seventy-four rooms, and provided with every modern convenience—steam heat, electric lights, comfortable bedrooms and parlors. Here young women may have room and board, including all the privileges of the Home, for prices ranging from \$3.50 to \$6.50 a week.

Of Human Interest

A "Friendly Glimpse" of Huerta.

Huerta struck me as a man with an affable manner, writes Robert Burton in the Outlook. His features show strength and force of character, while his face lights up with evident good humor. I met him in the city of Mexico last month. I sat with him for some time in his automobile, and he discussed the conditions of the country and the army and his plans for the future in a pleasant voice and with great moderation. Never once was there any insinuation against President Wilson or his policy, or any intimation that he held any grievance against the United States. On the contrary, he said explicitly that he would welcome any and all Americans who came to Mexico to find out the true state of affairs, and would give them every aid and assistance to see and find out whatever they wanted.

I asked his secretary: "Who killed Madero?" but I might as well have asked "Who killed Cock Robin?" He replied that he did not know, that nobody knew—perhaps General Mondragon, perhaps Felix Diaz. Indeed, the friends of General Bernardo Reyes might have killed him to avenge the death of Reyes, who had lost his life in the ten days' fight. At any rate, Huerta had no hand in it, he said, though there was no reason for Huerta to have any good feelings for Madero, who was a traitor to his country, who had bankrupted the national treasury and had played false to Huerta in particular.

A Witty Bishop.

David H. Greer, Bishop of the Protestant Episcopal diocese of New York, is a man possessed of fertile suggestions, but he always likes to find out the ideas of other men. Upon one occasion the Bishop was attending a meeting of a board of Sunday-school managers, when one of the members made a very novel proposal, narrates Lippincott's.

Turning quickly to a very successful superintendent who happened to be present, Bishop Greer asked:

"What do you think about that?"

"I think it a most excellent idea, Bishop, and I must say that we have been aiming to do that very thing for two years," replied the superintendent.

"Is that so?" queried the bishop. "Then, don't you think it is about time you fired?"

One on Burton Holmes' Manager.

Louis Francis Brown, manager of the Burton Holmes travelogues, is telling a good one on himself.

"Mr. Holmes, upon his return from the Philippines, brought a few samples of Filipino money with him," he says, "and thinking I might make some use of it in advertising, I had a board lettered: 'You can make money in the Philippines.' Under this line I pasted several Philippine greenbacks, a \$20 bill, a \$10, a \$5 and a \$2, with sundry silver and copper coins of various denominations, ranging the amount up to about \$38 Mexican or \$19 in United States money. Under the money the sign further read: For further information attend the Burton Holmes travelogues,' and so on, giving dates, etc.

"This sign, displayed in front of the hall where our season opened in Chi-

cago, proved attractive. There was always a crowd and I was congratulating myself that it was a fine ad when one morning my phone rang wildly and a voice from the box office of the hall said: 'Say, you'd better come down here; your money's gone.'

"Needless to say, I went. It was gone, but the polite and thoughtful thief had left this note just where the \$20 bill had been, which read: 'Why go to the Philippines? What's the matter with Chicago?'"

A Carnegie Story.

Andrew Carnegie, at one of his peace dinners in his superb red brick mansion in Fifth avenue, said of the Mexican policy of the government:

"It is a wise and Christian policy. It will establish a precedent that the world will hereafter observe.

"To have peace," Mr. Carnegie added, "we must bear and forbear. Hatreds and vengeance destroy all hope of peace.

"If you try to get even, in a word, you remain at odds."

The World is Growing Better

Steel Corporation Demands Sobriety.

Following close upon the now famous order of Secretary Daniels of the Navy and Secretary Burleson of the Postoffice Department affecting the appointment of postmasters, the following order has just been promulgated by the officials of the Youngstown (O.) district United States Steel Corporation affecting the standing of employees who use liquor.

Here is the order:

"To the employees of the United States steel mills in the Youngstown district: Hereafter all promotions of whatever character will be made only from the ranks of those who do not indulge in the use of intoxicating drinks. The heads of departments and their foremen will be expected to observe this rule in advancing their men."

The steel corporation's determination is said to be due to the belief that the use of liquor by employees is one of the most prolific causes of accidents. The action also is believed to presage a similar move affecting all the plants of the corporation, employing many thousands of men.

Nation's Social Workers Meet.

The largest convention of social workers ever assembled in America is now meeting at Memphis, Tenn. Twelve national organizations are represented. These societies constitute the convention: American Red Cross, National Conference of Charities and Correction, Southern Sociological Congress, American Association of Officials of Charities and Correction, American Association of Societies for Organized Charities, Commission on the Church and Social Service of the Federal Council of Churches, National Association for the Advancement of Colored People, National Conference on the Education of Dependent, Truant, Backward and Delinquent Children, National Conference of Jewish Charities, National Federation of Settlements, National League on Urban Conditions

A Gladstone Story.

One day Mrs. Gladstone was discussing with some ladies a knotty problem, while her husband was busy in his study upstairs.

As the discussion proceeded one of the ladies exclaimed with a sigh: "Well, there is One above who knows it all."

"Yes," responded Mrs. Gladstone, "William will be down directly and he will tell us about it."

Mayor Brand Whitlock Talks.

Apropos of the numerous influential malefactors whose prison terms are either annulled or cut down to nearly nothing, Mayor Brand Whitlock of Toledo is reported by Lippincott's to have told a story:

"Is it a good thing for the public to let these men out so soon?" asked the Mayor.

"I was sympathizing one afternoon with a poor woman whose husband had just been sent to jail. She was weeping bitterly, and I said to her:

"Now, don't take it so hard. Two years is a long sentence, I know; but he may not have to serve it all. Convicts who behave themselves oftentimes get out months before their appointed time."

"That's just it," she replied, still sobbing. "Henry can be an angel when he likes."

Among Negroes, National Probation Association.

"A national crusade for social health and righteousness" is the object of the convention. Particularly to be discussed will be: "The Church and Social Service" and "Race Problems." Other questions to be taken up are: "Social Hygiene," "Public Health," "Care and Treatment of Defectives," "Associated Charities," "Child Welfare," "Neighborhood Development" and "Standards of Living and Labor."

Juvenile Courts Save Thousands.

Judge Pinckney of Chicago in his testimony before the Curran legislative committee said that 80 per cent of the delinquent children of Cook County are being saved by the juvenile court. The jurist said that 50,614 cases of delinquent children have been taken care of by his court since its organization in July, 1899. Out of 1,600 dependent children in the court last year 1,200 were orphans, or children whose parents were either divorced or not living together. The system of sending bad boys to farms has worked out well and saved many boys.

Nebraska Court Fights Saloons.

The United States Supreme Court in a decision handed down last week upholds the Nebraska law making saloonkeepers liable for damages resulting from their sale of liquor. Thus, by the highest court of the land, the saloon is stamped as directly responsible for deterioration of the home due to drink.

Minnesota Loses 1,500 Saloons.

It is claimed that 1,500 drink emporiums were put out of business by the spring elections in Minnesota. There are said to be 255 towns in the state without saloons and six counties from which the saloons are banished. The temperance forces are enthusiastic for the passage of a county option law.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Woman Suffrage Day in Two Cities

Woman's Suffrage Day, May 2, was a success throughout the country if reports are to be credited. It was not without its picturesque features, as would naturally follow from the fact that women were behind the celebration. Chicago records even a "near-quarrel" on the part of the suffrage forces.

The plans for this display of suffrage strength to the public and to Congress had been begun by the Congressional Union in Washington and concurred in by the National Woman Suffrage Association and other organizations some time before the resolution for a Federal constitutional amendment for woman suffrage was defeated in the Senate on March 19, and had been continued despite that adverse vote and the disagreement between the suffrage organizations over the two suffrage amendment resolutions immediately thereafter introduced—the Shafroth and the Bristow resolutions.

IN NEW YORK.

In New York City there was a general mass meeting with local meetings in various outlying sections during the day, and in the evening Mayor Mitchel, Miss Katharine B. Davis and Senator Shafroth addressed a great audience in Carnegie Hall. Sixty-five other cities and towns in New York State celebrated, too. Boston had a parade of thousands, Philadelphia, a parade and mass meeting. Pittsburgh, St. Paul, St. Louis and many hundreds of other cities and towns held similar demonstrations—all to culminate on May 9, in the big parade in Washington and the mass-meeting on the steps of the Capitol from which one delegate was to be sent to each Senator and Congressman to ask his vote for woman suffrage.

IN CHICAGO.

In Chicago 3,100 women wearing the suffrage cap and carrying the American flag marched two miles along Michigan Boulevard and past the reviewing stand in Grant Park, where, besides the mayor and many local officials, were Governor Dunne, who signed the Illinois suffrage bill, and many of the legislators who helped its passage. The women leaders of Chicago, old and young, were in the procession, some just behind the grand marshal, others commanding divisions and more stepping along in the ranks, which were arranged according to wards, clubs, and political parties and offered each marcher her choice of affiliation. No mass meeting was held in Chicago and no official resolution indorsing either of the woman suffrage amendments to the Federal Constitution now before Congress was passed.

The executive board of the Illinois Equal Suffrage Association, which is the State branch of the National Woman Suffrage Association, had voted not to pass the resolution of the National Association—worded in favor of Federal legislation but noncommittal as to which amendment—and had forwarded to National headquarters the following statement:

"Resolved, On account of the misunderstanding between the Congressional Committee of the National American Woman Suffrage Association and the Congressional Union and in the interest

of the whole suffrage movement, as well as in the interest of fair play for which we all stand, the Illinois Equal Suffrage Association cannot indorse any resolutions to be sent to Congress on May 2, but will co-operate in the great national demonstration on that day."

Because of this action, Miss Jane Addams—who in the absence of Dr. Shaw in Europe is acting President of the National Association—and Mrs. Joseph T. Bowen, also an officer of the National Association, did not march in the Chicago parade. On the evening of the parade, without official action of the State Board, the President and the chairman of the press committee of the Illinois State Association sent a telegram to Congress urging the passage of legislation "that will bring complete liberty to the women." This message was apparently accepted as an olive branch by all factions.

MR. TODD ON MYSTICISM.

(Concluded from page 8.)

which none the less pierces the darkness of the night in which the intellect leaves us.

Here, then, by one of the greatest of living thinkers, we have laid broad and sure the philosophical basis of mysticism.

A word, in conclusion, about the relation of mysticism to pulpit power. The word "preaching" among us covers a wide range of public address. We are told of the tens of thousands of sermons preached by tens of thousands of preachers in tens of thousands of pulpits every Sunday. But statistics are not always impressive. What do we mean by preaching—an address, given at a church, at a public gathering on Sunday, an address intended to lead men to amend their lives, or to convert them to Christianity? Such addresses may be preaching—and they may not. But if they are preaching, it will be because of an element not catalogued above. There is just one thing that lifts public address to the rank of preaching, and that differentiates preaching from every other form of public address—THE CONSCIOUSNESS OF GOD.

Amidst the endless clatter and prating and orating of pulpiteers in our day it is an open question whether the amount of preaching is not almost infinitesimal. Some of it is mere empty talk, paid for at so much a thousand words; some of it is good entertainment; some of it is good moralizing and some of it is good philosophy; sometimes it is good sociology or good politics; and sometimes it almost rises to the level of good literature. And this is all well and good. But how much of it is permeated with that subtle sense of the Divine that lifts it to the rank of preaching? Many who occupy our pulpits are fine orators, scholars, teachers, good "mixers," good business managers; and they can be all this without being preachers. The churches are insistent in their demand for men possessing the qualities above mentioned, but how many of them ask for a man that knows God, that walks with God, that has the life of God in his soul and is able to impart it to others? I am inclined to think that any

community served by a dozen churches may think itself fortunate if among them all there is one man whose life and labor make God a living reality to the people. And yet, THAT, and not ethics nor sociology nor philosophy nor Bible history nor entertainment nor anything else, is the preacher's specialty.

All things seek for rest:

A home above, a home beneath the sod.

The sun will seek the west,

The bird will seek its nest,

The heart another breast

Whereon to lean; the spirit seeks its God.

"Thou madest us for Thyself," cried Augustine, "and our heart is restless until it repose in Thee." The preacher must be a mediator of God to men. If he isn't that, he is nothing, for others can do everything else better than he. He must be interested in social betterment and must work for it, but he can best do this by striving to get eternity into men's little souls. The only hope for social amelioration lies in the spiritualizing of our common life; and the only hope for spiritualizing our common life lies in a God-filled ministry. Hence it is that only the mystic can meet the supreme need of men and of the age. God is to him not a tradition from the mists of the long-ago, nor a hypothesis, necessary to give some semblance of coherence to the universe, but a present experience. He stands in the apostolic succession of those who can say, "That which we have seen and heard declare we unto you also, that you may have fellowship with us; yea, and our fellowship is with the Father and with His Son, Jesus Christ."

Horace Bushnell was such a man. Near the end of his life, suffering from an incurable disease and seeking what comfort he might in the higher altitudes and cooler airs of the White Mountains, he was visited by Joseph Twitchell. The two men sat together one night under the starry sky. Presently Bushnell said, "One of us ought to pray." Twitchell asked Bushnell to do so, and Bushnell began his prayer with the words, "I have remembered all the way Thou my God hast led me," and then, burying his face in the earth, he poured out his heart, "until," said Twitchell, in recalling the incident, "I was afraid to stretch out my hand in the dark lest I touch God!"

DR. AMES ON MYSTICISM.

(Concluded from page 10.)

church into fruitful channels and at the same time give these activities their ideal interpretation and to employ adequate symbols, such as the arts afford, for the support of the faith and courage of his people. He will be able through this sense of a living Christian experience to renew the zeal of those who have become indifferent, or who have lost their vision of what the church is really trying to do. He will be able to comfort those in any distress by throwing around them the divine sympathy which springs up among those devoted to the common faith. He will be able to challenge the heroism of youth with a big and vital task. And through it all he will be able, by the very character of the society he is helping to create, to mediate to every individual a deep and genuine consciousness of God.

Disciples Table Talk

Speaker Clark's Tribute to Bible.

Declaring that he inherited his religion as he did his politics and expected to die without changing either, Speaker Champ Clark outlined the religious trend of the day, and pronounced it good, in a speech at the cornerstone laying exercises of the H Street Christian Church, Washington, D. C. Speaker Clark is a member of Vermont Avenue Christian Church. "There are many kinds of religions," said Mr. Clark, "but I thank God that the end of the controversial sort has come, and that we have reached a day of practical religion. A generation or so ago each denomination kept jealously to itself, but now we have reached a hearty tolerance that is reflected in the union meetings seen on all sides. I think that religion is as necessary to the human soul as bread is to the body. I firmly believe that if all religious influences were banished the world would be a pandemonium in a twelve-month. When I get brain fog I read St. Paul's Epistles and the Proverbs of Solomon. When I was a boy I wouldn't read the Bible. I began to read it as a youth almost by accident, and I have been at it ever since. I found it a mine of wonderful thoughts and inspirations wonderfully expressed." Speaker Clark was introduced by Rev. Henry F. Lutz, pastor of H Street Church, and by Earle Wilfley, pastor of Vermont Avenue Christian Church. Addresses were also made by George A. Miller, pastor of Ninth Street Church; Walter F. Smith, pastor of Whitney Avenue Church, and Andrew Gottschall, pastor of Benning Christian Church.

Richmond Ave., Buffalo, in Special Work.

An every member canvass for missions and church support was conducted Sunday afternoon, April 26, under the direction of Pastor R. H. Miller of Richmond avenue, Buffalo, N. Y. Dinner was served in the dining room of the church by the ladies. After dinner twenty teams of two men each started out to visit all the members of the church. The men returned at six o'clock for tea and to report results. The reports showed an increase of over \$400 a year for missions and nearly \$800 for church support. The returns are not all in to date but considerable more money is yet to be reported. A series of sermons preached by the minister on Sunday nights during April on the Development of the Church drew great congregations of people. Nineteen additions are reported, also an increase of 110 per Sunday in the Sunday-school.

Denver Churches Observe Special Days.

G. B. Van Arsdall, pastor at Central, Denver, also serves as president of the Ministerial Alliance of Denver, comprising 100 churches. He reports that campaigns have been carried out on the principle of "doing things about the wisdom of which there would be no question, that we might thus get closer together and know each other on the basis of things we hold in common." Mr. Van Arsdall writes of the plans which have been successfully carried out: "We decided upon a series of monthly days to be observed simultaneously by the churches of the city. The first was Church Attendance Day, November 2. By the way, ours was the original Church Attendance Day, for I have not been able to learn of any city that had such a day prior to November 2. Joliet had one November 9, which was the earliest of which I have heard. Many have followed since then. This was the most hearty and unanimous thing I have ever known the churches of a city to do. Over 100,000 invitations were sent out the week before. Fifty girls stood on the street corners November 1, and gave out 50,000 cards inviting the people to go to church; the street cars carried signs and the dailies were full of it. Even the movies took notice and took pictures of the people leaving the churches and ran them throughout the country.

Every church in the city was crowded to its limit. We had every attendant sign a card giving name and church affiliation. Here was the most valuable and surprising bit of information that we received from that. On an average, every tenth person that worshiped here that day was a member of some church elsewhere and living in Denver unaffiliated with any church. The number was larger in some churches but the average was one in ten. About 750 people attended my church and exactly seventy-five of them were members of the Christian Church elsewhere and living in Denver. Our next day was Sunday-school day, in December. Then came a day of special prayer in January. Young People's Day in February. Then came the City-Wide Easter Mission which was participated in by ninety-four churches, all of them observing Holy Week with services each evening and some of them holding meetings for two and three weeks." That



Rev. W. G. Winn, called to Irving Park Church, Chicago.

the Christian churches of Denver are prospering is indicated by the fact that since Easter Sunday eighty-five persons have united with the four churches. Seventy have united with Central since January 1, and 652 since the beginning of Mr. Van Arsdall's work there, four years ago. By a new financial system Central has increased its pledges to current expenses 50 per cent, and to missions 180 per cent.

Somerset, Pa., Church Grows.

The church at Somerset, Pa., where S. G. Buckner ministers, reports a movement under way to reduce the indebtedness on the church property by several thousand dollars. That this church is not becoming purely commercial in its efforts, is evidenced by the fact that 42 additions are reported for April. In the school a chief feature is the great Brotherhood Class of 100, taught by Mr. Buckner. The teacher of this class, by the way, thinks there is nothing so good for a men's class as the "Gospel of the Kingdom" courses, the work of Josiah Strong.

Metropolitan, Chicago, in Institutional Work.

The institutional features of the work at Metropolitan Church, Chicago, where C. R. Mr. Buckner. The teacher of this class, by the way, thinks there is nothing so good for a men's class as the "Gospel of the Kingdom" courses, the work of Josiah Strong.

of amusement, is now used only for the preaching of the Gospel. The saloon which was in the corner room was glad to relinquish its lease. The wine room was quickly turned into a place of worship, and likewise the old dance hall.

Bible Class Evangelizes County.

The work at Nelsonville, O., is outgrowing its accommodations and the church is now erecting a large auditorium to accommodate the increasing Sunday-school and church attendance. It is an addition to the present property, and will accommodate about 1,000. The great class conducted by R. A. Doan, known as the "Berean Class," is one of the most remarkable in the brotherhood. Members of this class go out by "teams" on Sunday afternoons and evangelize in the smaller towns and villages and country districts. Their work has led to much religious interest and a number of conversions.

First Church, St. Louis, to Build.

It falls to the lot of few churches to do the important work that has been done during the years by First Church, St. Louis, the old "Mother Church" of the seventeen St. Louis organizations. On May 3, the First celebrated its 77th anniversary. Plans were discussed for the new plant to be erected soon farther west. This church, during its long life, has had 10,000 members, having sent out 35 preachers and missionaries. The First has had some of the most noted men in Disciple history among its pastors. Dr. J. L. Brandt, who is at the helm now, is in his second pastorate there, having served there for the last three years, and having had a previous pastorate of seven years. Dr. Brandt seems especially adapted to the sort of work to be done in this downtown field. The congregation at First is a continually changing one, but is remarkably devoted to the church, consisting largely of young people.

Go. Clarke Addresses Des Moines Union.

Governor Clarke, of Iowa, was the principal speaker at a meeting of the Disciples' union of Des Moines, April 30, at the Central Church. Two hundred persons were present at the meeting. Governor Clarke urged on his audience the same cooperation between members of a church and between the churches as exists in a successful business enterprise. The Disciples' union, he said, seemed to him significant of the possibilities of cooperation among the churches. Dr. Charles S. Medbury, pastor of University church, spoke on the Disciples' part in the coming Billy Sunday campaign. Dr. Finis Idleman of Central church spoke on the international convention of Disciples in Atlanta next October. B. W. Garrett, president of the Iowa state board, talked in behalf of the state encampment of Disciples at Colfax July 13-19. Preceding these talks reports were made by representatives from the nine churches and four missions of the city, detailing their growth and progress. A dinner was served by the women of the Central church and music by the Central church male quartet.

Clyde Darsie Closes Jacksonville Work.

April 26 was the last day of service of Clyde Darsie, at Jacksonville, Ill., Mr. Darsie having resigned to take the work at Mt. Sterling, Ky. In reviewing his work in the Illinois town during the last two and one-half years, Mr. Darsie presented the following facts: During that period the additions to the church have numbered between 150 and 175. The Sunday-school has organized its beginners' department, has introduced the graded lessons in the first three departments of the school and has built up its boys' department until it is the best in any Christian church in the state of Illinois. The indebtedness on the church building, on the assessment for paving and on the mission house on Park place has all been paid, aggregating \$2,500. This leaves the church entirely free from debt with the exception of a small current indebtedness that is never permitted to run to exceed a few months. Last year the church gave more to the cause of missions than in any previous

year of its history. The general sum contributed by the different departments amounted in all to \$2,800 which was increased by private gifts to more than \$5,000. The C. W. B. M. of the church in this city has assumed the support of Prof. C. T. Paul of the College of Missions in Indianapolis. This makes the third living link which the church now has with the mission field. Mr. Darsie, discussing his reasons for leaving Jacksonville, stated that he believed it best for the work there for him to leave, and said also that he considered the work he is now undertaking the greatest opportunity in Kentucky.

J. R. Perkins on "War."

"The gospel of the iron shard and of the reeking tube have no warrant in the teaching of Jesus," asserted J. R. Perkins, pastor at First Church, Sioux City, Ia., in a recent sermon. "A militant clergyman is a contradiction in terms. You have heard the prayer—or heard of it—'Lord, give success to our armies; crown their efforts with victory.' But why not be plain? Why not pray: 'Lord, help the soldiers to shoot straight. May our cannon disembowel men, sever their heads from their bodies, scatter their brains over the rocks, maul to a pulp the armies of the aliens.' For this is what we mean, anyhow! It is commercialized Christianity that gives comfort to Jingoism. The voice of the pulpit should be a cry for peace. It is the duty of the Christian pulpit to pull against the current of popular feeling and not drift with the tide. Let us not glorify war." Mr. Perkins declared that much of the Mexican war talk was created by American capitalists for the purpose of diverting public attention from social and industrial crises which confront us at home.

Dr. H. J. Hall Resigns.

Dr. H. J. Hall, who has served our American Temperance Board faithfully for some years, has resigned and accepted service with the "Flying Squadron" under the direction of ex-Governor Hanly of Indiana. His successor with the Temperance Board has not yet been chosen but it is expected that one of the foremost preachers amongst us will be prevailed upon to take the work.

E. E. Violett Supplies at Kansas City.

While Burris A. Jenkins is absent from his pulpit on account of the trouble with his knee, E. E. Violett, the evangelist, is supplying the pulpit at the Linwood Church, Kansas City, Mo. Mr. Violett has opened an office at 707 Sharpe Building, Kansas City, for the purpose of handling his tour business.

Looking Atlanta-ward.

The arrangements for getting to and from the Atlanta Convention are in the hands of E. E. Elliott, executive secretary, elected by the last convention. A very low rate of fare has been obtained, \$21.40 from St. Louis, \$15 from Cincinnati, \$13.80 from Louisville, and proportionate rates from all points south of the Ohio and east of the Mississippi Rivers. Ten special trains will be needed to carry our people to the Atlanta Convention, and arrangements for this number have been made. The equipment will be "All steel" coaches, and sleeping cars. Receptions en route to Atlanta will be given by the citizens of Lexington, Kentucky, Cincinnati, Ohio, and Nashville, Tennessee, with automobile trips, and sightseeing.

National Convention Minutes Printed.

Graham Frank, Corresponding Secretary of the General Convention of Churches of Christ, reports that, by order of the Toronto Convention, the minutes of the Louisville Mass Meeting and of the sessions of the General Convention in Toronto have been printed, and that he will gladly mail a copy of same to anyone making application to him, at Liberty, Mo.

Edgar D. Jones Discusses War.

As the sixth of the fiction series being discussed by Edgar DeWitt Jones, at First Church, Bloomington, Ill., Mr. Jones considered a war story, Baroness von Suttner's "Ground Arms." This book received one of the awards of the Nobel peace prize and stirred all Europe. The speaker made a

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Ada, Okla., Hamilton and Stewart, evangelists.

Wichita Falls, Tex., F. F. Walters, pastor; Seoville Company, evangelists; began May 3. Colfax, Ia., C. E. Richman, evangelist; 42; continues.

Galax, Va., S. P. Miller, minister, preaching; C. E. McVay, singing; 6; continuing.

El Paso, Tex., Austin Park church, J. H. Allen, pastor; H. M. Barnett, evangelist.

Chillicothe, O., F. F. Schultz, pastor; J. H. Fife, evangelist; 44; continues.

Middleport, O., Brown and Leigh, evangelists; 58.

Coldwater, Mich., J. A. Cargill, pastor; Hull brothers, evangelists.

Cleveland, O., Collinwood, W. A. Harp, pastor; Fife brothers.

Ironton, O., Brown and Leigh, evangelists; beginning.

Shreveport, La., Roy L. Brown, evangelist; 81.

Johnson City, Tenn., J. N. Jessup, pastor, preaching; Jack Lewis, singing; 91; continues.

Paxton, Ill., S. E. Fisher, pastor; S. M. Martin, evangelist; closed.

Mexico, Mo., W. F. Shullenberger, pastor; L. W. McCreary, evangelist; A. A. Bailey, singer; continues.

Corbia, Ky., J. P. Miller, preaching; 23; continues.

Herrin, Ill., H. J. Reynolds, pastor; C. R. L. Vawter, evangelist; 35; continues.

Oklahoma City, Okla., First, H. J. Van Horn, pastor, preaching.

Cedar Falls, Ia., F. A. Sword, evangelist; 20; continues.

New Philadelphia, C., C. A. MacDonald, pastor, preaching; 29; closed.

Danville, Ky., H. C. Garrison, pastor; H. D. Smith, evangelist; 39; closed.

CALLS.

F. E. Mallory, Parsons, Kan., to East Side, Denver, Colo.

Melvin Menges to Lemoyne, Pa., May 1.

S. K. Coats, Washington to Eddyville, Ia.

W. H. Funderburk, Ossawatimie to Chanute, Kan.

Thos. H. Adams, to Central, Findlay, O.

Ira Massey, Sabinal to Bishop, Tex.

J. M. Miller to Joplin, Mo., May 1.

strong appeal to his hearers for peace and commended the administration in the highest of terms for the attitude that had been assumed.

American Society in Patmont Resolutions.

The American Christian Missionary Society, Cincinnati, passed the following resolutions at the April meeting of the Board: "Resolved, that in view of the mysterious disappearance of our Brother Patmont from Danville, Illinois, and of the serious loss that the brotherhood sustains in his disappearance, it is the sense of this Board that we deeply deplore, even with sad hearts, the fact of his disappearance and condemn with no uncertain sound the foul means which we are led to believe were used in ending his useful life, and that we express our deepest sympathy and condolence to his bereaved family as well as to the interests which he represented and to the great brotherhood that shall miss him from its ranks and shall keenly feel the loss it sustains in his death. With our prayers for his family, our pledge to endeavor to carry out his work, and our honor to his name for faithful service performed, we commend his loved ones to our merciful Father who doeth all things well."

Charleroi Church in Good Work.

E. N. Duty, pastor at Charleroi, Pa., reports that the C. W. B. M. auxiliary of the church there has undertaken, to the extent of \$200 yearly expense, the education of D. R. LaRue at Bethany College, in preparation for foreign work among the French people. Mr. LaRue is a young man, with wife and children, and has been making a desperate effort to equip himself for this service. Mr.

J. H. Stambaugh, Deland, Ill., to Charlestown, W. Va.

R. H. Bruner, Erie, Pa., to Carlisle, Ind.

Rev. Mr. Gilbert, to Corbin, Ky.

C. W. Mahin to Auburn, Ind.

Jesse B. Porter to Flemington, Pa., June 1.

W. J. Montgomery to Plymouth, Ill.

S. R. Lewis, Pearl, Ill., to Ashley, Ind.

Thomas Hauser to Belton, Mo.

S. O. Redacre to St. Joe, Ind.

W. G. Winn, Rensselaer, Ind., to Irving Park, Chicago.

F. D. Draper, Ashland, O., to Newport, Ky.

RESIGNATIONS.

John J. Ramsey, First, Leavenworth, Kan. Will practice medicine.

H. G. Connelly, Minneapolis, Minn., Grand Ave.

R. E. Hunt, Duluth, Minn.

ADDITIONS TO CHURCHES.

Charleroi, Pa., First, E. N. Duty, pastor, 5. Connellsville, Pa., C. C. Buckner, pastor; 12 during April.

Buffalo, N. Y., Richmond Avenue, R. H. Miller, pastor; 19 during April.

Twin Falls, Ida., W. E. Harmon, pastor; 19.

Poplar Bluff, Mo., W. M. Baker, pastor; 18.

Coffeyville, Kan., Arthur Long, pastor; 16.

Dexter, Mo., J. O. Snodgrass, pastor; 42 since Jan. 1.

Griffin, Ga., W. A. Chastain, pastor; 25 since Jan. 1.

Twin Falls, Ida., 35 since Jan. 1.

Tonawanda, N. Y., F. A. Higgins, pastor; 43 during April.

DEDICATIONS, ETC.

Vincennes, Ind., Second, P. A. Roll, pastor; Austin Hunter of Chicago dedicated May 4.

Denver, Colo., Highlands Church, M. M. Nelson, pastor, will build this summer. Funds pledged to cover expense.

Lafayette, Ind., First, G. W. Watson, pastor; will dedicate May 31.

Russellville, Ky., will dedicate May 17.

Janesville, Wis., will dedicate.

Cadillac, Mich., J. H. Versey, pastor; will remodel.

Knoxville, Tenn., Park Avenue will erect a \$40,000 building.

Poplar Bluff, Mo., G. L. Snively, dedicator.

Logan, W. Va., J. L. Jones, pastor, is building.

Duty is right in believing that this direct contribution to missions will give his people a greater missionary vision.

First Church, Kansas City, Burns.

A telegram from W. F. Richardson brings the information that the old First Church building, Kansas City, Mo., burned to the ground Saturday morning, May 9. The new building, which was erected for Sunday-school and social work, was to have been dedicated about July 1. The congregation worshipped on May 10 in the Y. M. C. A. Building, with fine interest. Mr. Richardson writes that the people are full of courage and faith, and plan to rebuild at once. This faithful pastor asks for the prayers of the brotherhood that his flock "may not falter in the work of this needy field."

Feature at Missouri Convention.

Dr. W. J. Williamson, a Baptist preacher of note and ability, pastor of the Second Baptist Church at St. Louis, will speak on Christian Union at the Missouri Convention of Christian Church at Moberly in June.

California Town Practices Unity.

The Methodist, Congregationalist, Baptist and Christian churches of Calistoga, Cal., have formed a combine. All meet together as one family, have one service, one preacher, one prayer-meeting, one Sunday-school and one Endeavor Society. The regular pastor is a Methodist, but L. C. Martin, of the Christian church, sometimes preaches.

Indiana's Bible Chair Prospers.

J. C. Todd, of the Bible Chair at the University of Indiana, reports that although the work is constantly hindered by lack of facilities and funds, some quite worthy re-

tives attended the Student Volunteer Convention at Kansas City January 1. During the past two months there have been a number of commitments of Christian church students for the mission field and the ministry. There are others who could be claimed if the proper tools to work with and the proper support of the work were at hand. The university pastor is still under the necessity of spending most of his Sundays in the field.

L. N. D. Wells Lauds Akron Singers.

L. N. D. Wells, pastor of First Church, Akron, O., writes enthusiastically of the abilities of two Disciples evangelistic singers who make their home in Akron. William Leigh who is a member of the High Street Church, Akron, is unsurpassed as a song leader, according to Mr. Wells. Mrs. Grace Powell, also at Akron, is referred to as unsurpassed as a convention leader of song.

Teaching Foreigners at Canton, O.

Under the auspices of the young people of the Christian Endeavor Societies and the Young People's Missionary Circle of First Church, Canton, Ohio, a Christian Mission has been opened in the foreign section of that city. Oscar Patmont and M. Baron, students in Phillips Bible Institute, who speak several languages, have charge of the teaching and preaching in the mission. Night classes in English are taught four nights a week. About fifty young people of the church alternate in teaching in the English classes. The average attendance of these classes is ninety-three per night. One hundred and thirty-eight foreigners attended the religious services of a recent Lord's day. Mr. Welshimer, pastor at Canton, delivered an address March 27, at a banquet given by the men of the Philadelphia Sunday-school Association. He has been asked to return next fall for an address. He spoke also at Alabama State Sunday School Convention, at Mobile, recently.

Some State Conventions.

The following are some of the state convention dates and places: Indiana at Terre Haute, May 11-14; West Virginia, at Clarksburg, June 15, 16; Washington, D. C., and Maryland, at Washington, May 19-21; Ohio, at Bowling Green, June 2-4; Georgia, at Valdosta, May 5-7; Arizona, at Tempe, May 23-25; Missouri, at Moberly, June 15-18; North Dakota, at Minot, June 25-28.

Social Center at Sioux City, Iowa.

A social center may be established by the congregation of First Church, Sioux City, Ia. At the twenty-fifth annual meeting of the church membership it was decided that the present church plant is too small to properly care for the growing Sunday-school. As the membership is not strong enough to erect a new church building, the present problem will probably be solved by the building of a structure on the lots west of the church to be used for the Sunday-school. If the present plans materialize this building will also serve as a social center to the people of the community. All of the various organizations of the church will use this building as a meeting place. A reading and game room will be maintained and a gymnasium for the children will probably be a feature of the plant. J. R. Perkins, pastor of the church, is an earnest advocate of the social center. He claims that it is more essential to the life of the church that a social center be established than that a new church auditorium be built. Officers of the church will take the proposition under advisement and it is probable that immediate steps will be taken toward the erection of such a building.

Montgomery, Ala., Church Honored.

One of the Montgomery dailies is presenting to its readers a series of sketches of the city's leading churches. In a late issue a half-page is given to the history of the First Christian Church, of which C. E. Holt is pastor. The Montgomery work was begun in 1881, with J. M. Barnes, preacher and educator, as pioneer mover, with Samuel Jordan

and W. J. Haynes assisting. The work of John E. Dunn came later. The success of the church, however, was made possible largely through the indefatigable and unselfish efforts of C. A. Allen. He put his money into the work, thus proving his great interest therein. The whole church honors and reveres his memory. From a mere handful the membership has increased until it now reaches into the hundreds. The personnel of the membership is fine, embracing some of the best people of Montgomery. The present minister has been in Montgomery since 1912.

John W. Mounce Given Another Honor.

John W. Mounce, of Hannibal, Mo., whose record of faithfulness in church and Sunday-school attendance received wide publicity a few weeks ago, not only in the religious press but also in the daily newspapers, has again been honored. His friends of First Church, Hannibal, Mo., have published a booklet of "Appreciations" of Mr. Mounce's personality and career. The booklet contains words of appreciation of Mr. Mounce as a man, as a Sunday-school worker, as a friend, as "a friend to the C. W. B. M." There are also letters of congratulation from former pastors and others, and a character sketch written by the pastor at Hannibal, George A. Campbell. Mr. Campbell speaks of Mr. Mounce as "Treasurer, Teacher, Philanthropist, Man, Christian." The fact of greatest interest regarding Mr. Mounce, as recorded in the recent widely scattered articles, was that during a period of sixty-two years he missed only nineteen Sundays from the Sunday-school and but three from the church services.

Atlanta Convention Committee Formed.

L. O. Bricker, general chairman of local arrangements for the Atlanta convention, reports the following local committee heads for the convention: Entertainment, W. O. Foster, 82 Garden street. Registration, F. J. Spratling, 234 Peoples street. Publicity, A. M. Beatty, 43 Copenhill avenue. Buildings and Exhibits, H. M. Patterson, 96 North Forsyth street. Pulpit Supply, John H. Wood, College Park, Ga. Music, B. S. McCash, 55 Colquitt avenue. Reception, Frederick W. Patterson, 96 North Forsyth street. Banquet, L. E. Rogers, P. O. Box 943. Communion, John Cooper, 67 Juniper street. Information, T. O. Hathecock, 200 Angier avenue. Ushering, Harry A. Jones, 34 1-2 Peachtree street. Railway Bureau, H. C. Bailey, 4 Peachtree street. Post Office, J. P. Downing, Kirkwood, Ga. Bible-school, C. V. LeCaw, 382 West Peachtree street. Hospital and Emergencies, Dr. C. C. Stockard, Empire Life Building.

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Central, Des Moines, Begins Building.

The campaign for the new building for Central Church, Des Moines, was concluded Sunday, May 3. Good responses are reported, and it is stated that the church will proceed at once to the building work, with hopes of having the new structure ready by the close of the "Billy" Sunday campaign, in the fall.

Irving S. Chenoweth in Successful Work.

First Church, Philadelphia, has seen a marked increase in its attendance this year. At Easter, sixteen new members were received, eleven by baptism. Irving S. Chenoweth ministers there, and to show its loyalty, the congregation, at its annual meeting, voted a two-hundred dollar increase in his salary. This church supports Miss Eleanor Bateman, a teacher in the C. W. B. M. school at Beckley, W. Va.

Central, Richmond, in Remarkable Growth.

In little more than a year since the organization of Central Church, Richmond, Ind., the congregation has built a temporary tabernacle, with a seating capacity of 1,200, which was dedicated by Charles Reign Seville, April 22. L. E. Murray, pastor at First, Richmond, assisting. R. C. Leonard is pastor at the Central.

Philadelphia Disciples at Annual Dinner.

At the annual dinner of the Philadelphia Disciples, April 16, H. D. C. MacLachlan, of Richmond, Va., and J. A. MacCallum, pastor of a Presbyterian church in Philadelphia, were the speakers. The dinner was held at the City Club. At the quarterly union meeting, held at the Third Church, April 22, plans were adopted for the organization of the Philadelphia Christian Missionary Society, looking to aggressive work in and around Philadelphia. Dr. Mary Longdon was the chief speaker; short addresses were made by very welcome visitors—A. C. Smither, Robert M. Hopkins and E. W. Thornton. Allen A. Moats is secretary of this organization.

Another Church in Cleveland.

The Cleveland Disciples' Union has recently purchased a lot in the Shaker Heights district, one of the most promising east end suburbs of the city and are awaiting the opportunity to plant a church at this point at the earliest possible time which wisdom may direct.

The Maryland Convention.

The Washington, D. C., and Maryland convention will be held at Washington, May 19 to 21. John H. Booth, A. McLean and Mrs. E. K. Payne will represent the National Societies.

PERSONAL AND OTHERWISE.

H. Maxwell Hall began his work as pastor of the First Christian Church of Portland, Oregon, on Easter Sunday, with the largest morning audience which the church has had for years. W. F. Reagor, the former pastor, was compelled to close his work on account of ill health on January 1, and S. M. Connor, of Spokane, Washington, has occupied the position as supply pastor in a very able manner. The church is said to be in the most prosperous condition at the present time in its history and the prospects for a great church in this flourishing city of the northwest are exceedingly bright.

Within the last year, isolated members of the Christian Church living in Washington, Iowa, banded themselves together and constructed a modern house of worship. About three months ago they called an evangelist, held a meeting, organized with a membership of 170, dedicated their building with \$2,000 to spare, which has been applied on a modern parsonage. This is the story of the church which has just called L. C. Kopp to its pastorate.

The Missionary Education Movement is making strenuous efforts to secure attendance of missionary leaders at conferences to be held throughout the country this summer. The points to be most easily reached by our people are Silver Bay, New York; Pacific Grove, Cal.; Estes Park, Colorado, and Lake Geneva, Wisconsin. For dates, communicate with S. J. Corey, Box 884 Cincinnati, Ohio.

The "Flying Squadron" of National Prohibition, headed by Ex-Governor Hanly, of Indiana, is about ready to start "flying," according to letters being sent out from the Indianapolis headquarters. Oliver W. Stewart, of Chicago, is one of the squadron's fighting men.

The Christian church at Ottawa, Kan., was packed almost to standing room at both services when J. T. Shreve, the new pastor, delivered his first sermons. He took for his theme in the morning "The Importance of Putting on the Whole Armor of God."

Stephen J. Corey is to go abroad in the interests of the foreign society during July, returning in September via San Francisco, while A. E. Cory is to spend August in Russia visiting among the Disciples there.

J. M. Vawter occupied the pulpit of Memorial M. E. Church, Louisville, Ky., in a recent general exchange of pulpits there. This plan carried so well that it is proposed to repeat it.

H. Gordon Bennett, who is holding a meeting at Eureka, Mont., writes that the church there desires a pastor, and asks that correspondence be addressed to him, at Eureka.

Men's Day in the Bible-school will be observed May 24. A special program has been arranged by the Brotherhood national office.

Nelson H. Trimble, of Columbia, Mo., gives his time during the week to the secretarialship of the Men's Commercial Club.

The Men of all four churches at Exline, Iowa, where J. Wesley preaches, have organized a Union Men's Movement.

RESCUED!

One of yesterday's letters brought such good news that it must be shared.

After more than twenty years of self-forgetting labor one of our preachers broke down so completely that his friends despaired of his recovery. He was promptly given the maximum pension of \$30 per month as an expression of the brotherhood's appreciation and affection.

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It is easily seen that one of the chief factors in his speedy recovery was the sense of having his brethren back of him in prompt and practical fashion. Ten or a hundred times the amount of money, at another time or from another source, would not have meant so much.

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The Sunday School

THE GRATEFUL SAMARITAN.

INTERNATIONAL UNIFORM LESSON FOR MAY
MAY 31, 1914.

Luke 17:11-19. Memory Verses, 17-19.

American Standard Bible.
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Golden Text.—Were there none found that returned to give glory to God, save this stranger?—Luke 17:18.

(11) And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. (12) And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: (13) and they lifted up their voices, saying, Jesus, Master, have mercy on us. (14) And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. (15) And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God: (16) and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. (17) And Jesus answering said, Were not the ten cleansed? but where are the nine? (18) Were there none found that returned to give glory to God, save this stranger? (19) And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

Verse by Verse.

By C. C. BUCKNER

vi 11. *He was passing along the borders of:* Another version puts it, *through the midst of.*

v. 12. *There met him ten men that were lepers:* This most loathsome disease is prevalent in Egypt and Syria today. The joints of the hands and feet lose their power, the limbs fall together, and the entire system assumes an unsightly appearance. *Stood afar off:* The first law for the leper ran, "In whom the plague is he shall dwell alone; without the camp shall his habitation be." The distance which the leper was required to keep from the unaffected was debated. Some rabbis thought five cubits, others fifty cubits.

v. 13. *Jesus, Master:* This form of address is indicative of their faith.

v. 14. *Show yourselves to the priests:* Jesus asked them to do this in order that the priests might declare them to be clean.

v. 15. *Turned back:* Only this one was grateful. The others were conscious only of the benefaction; they had no thought of the benefactor.

v. 16. *And he was a Samaritan:* It seems strange that the Samaritan was to be found in the company of the Jews. Indeed, under no other circumstances could it be so. But when a Jew became a leper he practically lost his social identity and so became a member of the leper family which included all races.

v. 17. *Where are the nine?* It is no wonder that Jesus, a man of so fine fibre, should be sensitive to the little courtesies. It is a great lesson to our age. In the bustle of our rapid living we are entirely too prone to neglect the acknowledgment of the courtesies and benefactions of life.

v. 18. *Glory to God:* God is the source of all blessings. Men are the channels of blessings.

v. 19. *Arise, and go thy way:* Here was a man who could be trusted to go his way for his way would be the right way.

At the Heart of the Lesson.

By REV. A. Z. CONRAD, PH.D.

The bracketed sentence is often necessary to the understanding of the whole page. Arrival is important, but its glory is determined by the events on the way. There are no unimportant passages in the symphony. Not a phrase may be neglected, else the whole may be marred. The climax to an oration is made possible by the high character of the sentences leading to it. The successful issue of a campaign requires that no feature of it may be treated indifferently. A single inadvertence will lose the game of chess. The crew in training counts every day before the final event important.

Jerusalem was the objective of Jesus, but the incident on the way has immortality. Graduation as the goal will be affected by

the seemingly trifling experiences of the whole college course. Not some far off event, but today, and now, is weighted with eternity. Nothing which transpired in Jerusalem, save the Cross, was more instructive and suggestive than the healing of the ten. The whole trend of life is often determined by a salutation, a suggestion, an expression of opinion, an exhortation, to which we had attached little importance.

MEETING MISERY.

How shall we deal with the disagreeable? Scarcely a step is taken without meeting misery. Our song is hushed by the sigh of the sufferer. Our exultations are scarcely expressed before our attention is arrested by the wail of woe. To ignore human misery is not only un-Christian, it is inhuman. The admiration and devotion of apostolic associates one moment, and then next the ten lepers, ten representatives of human affliction. We may meet misery with a frown of dismissal or a smile of welcome. We may treat it as a disagreeable interference or a God sent opportunity. The avoidance of overwhelmed people is wickedly selfish. Jesus never denied audience to an overwhelmed soul. He never met the appeal for help by the palsied, the blind and the deaf with an absurd and irrational denial of the reality of their malady. "Assistance" is the watchword of Christian discipleship and not avoidance. We are not to shrink from misery but meet it and master it. The power is delegated. The discipline is demanded by our very disposition to ease and self-indulgence. We need sometimes to confront discomfort in order to develop gratitude.

THE PLEA THAT PREVAILS.

"They lifted up their voices saying, 'Master, have mercy on us.'" We are not in a position to make a demand upon God. The ills we suffer, to be sure, are not always of our own making. The saintliest feel the touch of the flame. The most devout are sometimes called to endure defamation and disaster. Out of great tribulation the white robed throng came. Leprosy was a type of sin, but no evidence of it, in the sufferer. The innocent suffer for the sins of the fathers. Nevertheless it is of grace and not of debt that we are helped and healed. Mercy is the unmerited expression of divine love. Every immortal soul has sinned sufficiently to bar him from a plea for justice only. We can plead for much which we may not demand. As a type of sin leprosy revealed its loathsomeness and its ultimate fatality. There was only one issue before the leper; that was death. It began insidiously, worked stealthily, and when it appeared it repelled. Death was inevitable. How complete its type of sin. Unforgiven sin begins insidiously and works stealthily. It, too, dismembers and destroys, deforms and defaces. Every living soul carries enough death germs in his own system to destroy him until they have been eradicated by the grace of God. Health is not secured by environment nor envelopment. If gained, it begins at the heart center and works out. Not a new cloak or a new coating is necessary, but a new constitution. God's gifts of healing are of grace and not of debt. We may be sure that all that love can do will be done and we need not spend time upon discoursing upon God's obligation to his children. It is the attitude of hearts which call for mercy which makes possible the inflow of the health forces of the Infinite.

DISAPPOINTING ANSWERS TO PRAYER.

Why not an immediate demonstration of divine power with healing at once? Why are not our prayers answered in the way we desire? Solely because God has a better way. The ten lepers were wiser in their appeal than most of us are in our prayers. Their request was an all comprehensive one. "Mercy" meant such an application of divine power and love as would meet any and every need. To be sure, they expect and hoped for healing, at once and unconditionally. Their calls for mercy specifically

meant a prayer to be healed of leprosy then and there. Jesus desired to give them more than they asked. This is usually why our prayers are not answered in the way we expect. Instead of some spectacular expression of supernatural power, Jesus uttered a command. "Go and show yourselves unto the priests." They must do something before they could receive anything. An obedient spirit is the precursor of Divine compassion. The thing they were commanded to do was the last thing they were supposed to do in their present condition. It seemed at first it would invite censure and scorn. For a spotted and uncured leper to go to the priest seemed like an affront to the priesthood. God's providences often compel the course which least recommends itself to our favor. We have prayed, and then the only open doors looked like the doors of further trouble. We are compelled to answer our own prayers in the way we would be least likely to choose. Why? For the development of faith and the manifestation of our real attitude toward God. We are often ignorant of our spiritual disposition and tendency. God asks for implicit obedience. But how can we have health? If we spent the time which we now occupy in asking why? in *doing* what God directs by his grace we would the sooner see the results we long for. The lepers had to assume health before they could receive it. We have to assume that the thing we ask for will be granted or else we will be doomed to disappointment.

GOD'S HIGHWAY TO HEALTH.

"As they went they were cleansed." The unaccomplished challenges us. We must fight as though victory already perched on our banners. We call the physician in vain if we do not assume health in his prescription. Not to start until the spots had begun to disappear would have been to wait until death released the lepers from their physical suffering. The demonstrated is urged as a foundation. Faith rests on a sure basis, but leaves the base to make its flight. The aeroplane starts from the ground but soon moves freely above the clouds. Not a spot had faded when the lepers started. They had not completed the first step until health forces began to master malady and they felt the change.

CLEANSSED.

No man is destined by the Almighty to defeat and failure. Defeat means defect. Sin is sediment. Disobedience to God's law corrupts the soul. The life is stained that is sensuous and selfish. The natural tendency of the heart is to mix with muck. Disease is unclean. A body free from all impurities is healthful. "As they went they were cleansed." This is a strong, stirring word. Points which carry electric fire in the combustion chamber of the engine must be clean. The more soot the less spark. Each soul must be first and foremost a cleansed soul. Foul language and foul thoughts are forced out. The saints before the throne are represented as clad in clean linen pure and white. The cleansed life is the conquering life. The athlete is compelled to live sanely or lose rank. The prayer the Christian needs most to offer is "Create in me a clean heart."

LOVE'S LAMENT.

"Where are the nine?" How many children forget to give thanks to parents until it is too late. Parental love, protection and provision are forgotten in the very enjoyments which they procure. When we enumerate our mercies we spontaneously pour forth our thanks. Every stream followed straight to its source looks finally upon the fountain of salvation. The fountain of all blessing is the Throne of God. The best we look for is far less than God's bounty will provide. A more venturesome faith will result in a more virile constitution. God leads us through spiritual impressions and when we follow them we find ourselves upon heaven's highway to perfect holiness. Obedience is the first step to consecration, and consecration means reconstruction. Perfecting processes wait on the prayer of faith. The highest privilege of a disciple of Christ is to gear his life into the omnipotence and omniscience of God.

The Mid-Week Service

BY SHAS JONES.

TOPIC FOR MAY 27.

The Sacrificial Life. Rom. 12:1-2; Phil. 5:11.

The sacrificial life is the abundant life. The notion that sacrifice is the rejection of life is false. The medieval painters with their emaciated Christ helped to spread abroad this notion and their pictures are doing much to keep it alive. To sacrifice is to choose the good in preference to the bad, the better instead of the good, and the best instead of the better. The tendencies of a life may seem to run in one direction and duty may call for the choosing of the opposite. But when life is understood, it will be seen that no tendency reaches its fulfillment until it finds a place in a life in which all interests are fulfilled. David Livingstone was not pleased when sacrifice was mentioned in connection with his labors. The best was so clearly understood by him and so thoroughly enjoyed that it was easy for him to give up all else.

THE LIVING SACRIFICE.

The work of the kingdom is being done by men and women whose bodies are strong. Dyspepsia and nervousness are bad—there is nothing Christian in them. Good disciples may have them and they may manifest a heroic spirit in doing their work in spite of them. Bodily infirmity and true piety are not altogether incompatible. Much of the good that we see has been done by workers whose bodies were below the standard of good health. But let us not make the mistake of thinking that there is a causal relation between infirmity of body and goodness. Jesus was not an invalid. His apostles were men able to endure hard usage. No weakling could have lived many days under the treatment Paul received. The body free from disease, disciplined for social uses, habituated to the right, is what every Christian needs.

THE RENEWED MIND.

"Not many wise, not many noble" were among the first disciples of Jesus. Of course not. If the world is wrong religiously, those who are accounted wise will be the last to accept a new faith. They profit by the old. All that is best in it they enjoy. It requires clearness of thought and a high degree of courage for a few men to stand out against the wise and noble: But one whose mind has been renewed so that he sees the weakness of the old system and its certain collapse will not hesitate to stand alone in the promulgation of the larger truth. We waver when we are not sure of our ground.

THE DAILY GRIND.

Not every one that says, "Lord, Lord," will receive the highest honors of the kingdom. It is easier to promise than it is to perform. Thousands of men in the United States who say we ought to use the big stick on Mexico would keep as far as possible from the line of battle if it should become necessary to subdue the Mexicans through the use of the army and navy. The hunger and thirst and wounds and death of war they would not endure. They see one aspect of the situation. In the fight of truth against falsehood there is much that is unpleasant. It is a glorious thing to proclaim with the tongue of an orator the unsearchable riches of Christ. But to live these riches every day, to be kind, to be patient, to follow the weary round of duty—this is more than many are willing to do. They like the poetry of life—it's drudgery they shun. But there is no true poetry where there is no exacting task. The self-restraint that characterizes all who keep at their work and reject the offers of those who promise success to idlers is the kind of sacrifice that builds churches and establishes righteousness in the earth.

Matt. 7:21-23; Rev. 7:13-17; Phil. 3:7, 8; 4:18; Hos. 14:2; Heb. 13:15; 1 Sam. 15:22; Ps. 51:16-17; Prov. 21:3; Jer. 7:21-23; Hos. 6:6; Amos 5:21-23; Mic. 6:6-8.

VISITING COUNT OKUMA.

(Concluded from page 11.)

of his personal character will be felt throughout the nation.

We asked him many questions regarding the religious life of the Japanese. He spoke with appreciation of the best elements in the native religion, Shinto, and in the Confucian ethics and the Buddhist religion which had come in earlier ages from China. But in the most positive manner he declared that he welcomed the coming of Christianity among his people because it brought the widening of vision which was essential to the highest type of national life, and also provided a force to inspire to new vigor the moral ideals of humanity. This seemed a notable statement as implying his belief that Christianity alone provides the stimulus to the right ethical standard of living. Count Okuma is not a Christian, but seems very close to the line of Christian confession as he speaks about his people and his hopes for the future. Of the missionaries he spoke in the highest terms, and his appreciative references to Mr. Place and Mr. Benninghoff, as well as to others of the missionary group in Japan, made clear his sense of indebtedness to their efforts.

After perhaps two hours of conversation the Count conducted us through the farther portion of the house into the conservatory, and from there into the garden, where he summoned one of his servants to bring the photographic apparatus and take a picture of the party. Later on the Count sent us copies of this photograph, and one of them is reproduced herewith. We wandered through the extensive grounds, laid out everywhere with that attention to landscape gardening and to the details of floriculture which is the astonishment of travelers in Japan. Most wonderful of all, it seemed to us, was the dwarfing of trees, which reduced oaks, cedars and firs to the dimensions of potted trees. Nothing more astonishing and weird could be imagined than this elfish style of forestry.

We left Count Okuma's with the highest appreciation of his leader-like and scholarly qualities, as well as his dignified and charming courtesy. That afternoon's visit will long remain vivid in the memory of our group. Nor can we fail to congratulate Japan upon the restoration of this veteran statesman to power. He will not please the jingoes nor the clamorers for military and naval expansion. He will practice the arts of retrenchment and economy so much needed by the over-burdened people of the empire. He will be the friend of Christian institutions of every sort. And if he is permitted to follow out the principles for which he has so consistently and eloquently contended, Japan has before it an era of constructive progress unequaled in its history.

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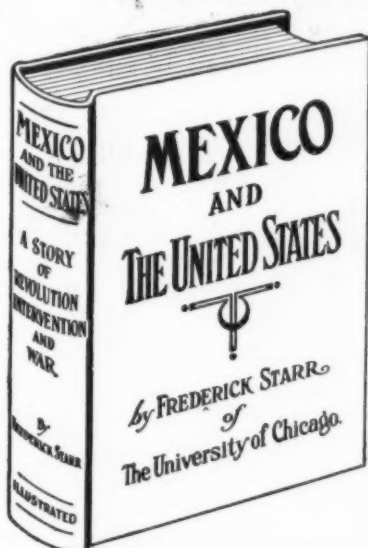
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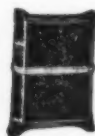
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